

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our cotemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

SERMONS

BY

REVEREND HENRY WARD BEECHER,

AND

EDWIN H. CHAPIN, D.D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

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WHEN DOES THE SOUL BEGIN TO EXIST?

NUMBER THREE.

In my last number I gave my reasons for assuming that there are Spirit-plants and animals, as well as men, in the inner world. Assuming, then, that there is an organized Spirit-life in plants and animals, and that death is but its transition from the natural or external to the spiritual or inner world, I proceed to consider the question whether such have there a perpetuity of being or immortality, or whether, lacking this, they there incur in time a "second death." While the public mind was content with the theological dogma that each and all of the various species and forms of organic life originated from primitive germs, specially and mechanically created by the Great Author and Cause of all existent being, this question could not arrest public attention and invoke individual thought. But now, that science is deemed to have demonstrated that creation, resulting in the birth of humanity, was the work of ages instead of days, the theory of a mechanical and special creation of primitive germs no longer obtains credence with the candid and thinking minds of our day, and we must seek to comprehend where and to what conclusions the now accepted development theory legitimately leads us. This theory assumes and affirms that man is nature's ultimate, and, as such, a macrocosm in whom all below him in her unfoldings is represented. I accept this as true, and ask how, or in what condition or essence of being, is this true?

There are varied species of animal life, each having its special and peculiar characteristic as to disposition, want, and form of organization. When we analyze them, we find they are alike in this, that each consists of life-principle, specific atomic matter or physical substance, and a special form of organization. Hence I infer, that if each is represented in man, it must be by one of these constituent characteristics. Science says the physical substance is by decomposition resolved into its constituent gases, which are distributed, when they again re-enter into kindred organisms. It would be difficult to find each of these animal forms represented specially in the human organism. Hence I conclude that it is the organized and individualized life-entity, which progresses from the animal to the human form, and is thus represented in man; and concluding thus, I infer that man is a complex form, and animated by associated life-entities, constituting him the epitome of all below him. If this inference is sound, it will, in degree, apply also to complex forms in the animal and vegetable kingdoms, and thus harmonize and explain the theory of a gradual and progressive unfolding of nature's varied creations.

But if life is the entity which has thus progressed through the series of links or organic forms leading from chaos up to man, it will be difficult to imagine how it could, when embodied in the fox or dog, pass therefrom, at death, as an entity,

into the interior or Spirit-world, and there continue to exist as a Spirit-animal, and still be able to reach the alleged individualization in the human form, unless, at some time, it did there cease to exist as such Spirit-entity. It will be conceded, that if life-entity, embodied in an animal form, does at death pass into the interior world an organized Spirit-entity, and does also, in time, progress unto individuality in man as nature's ultimate, it must be that it does in that inner world incur another death, that it may reappear in external nature. Hence I affirm that no rational explanation of the economy comprised in, and constituting the development theory, can be offered that does not recognize the doctrine of "transmigration," or the numerous reappearance of individualized life-entities in the natural world in their mission unto nature's ultimate, or man.

But the question occurs, Why should Spirit-plants and animals lack immortality, when it is claimed for man, each and all being productions in and of nature? My answer to this is simply this: Natural life and divine life are not the same in essence, and that all of nature's productions, from her lowest to her highest, have inherently only natural, finite life. I know it is said that the divine life pervades every atom of matter, and every sand of the sea shore, as well as every vegetable and animal organism in nature; but I submit that this is confounding the exerted and expressed will-power of Deity with the emanations of himself reproductively expressed. Their theory is that the divine life pervades the fox as well as man, but is not in the fox so perfectly developed and individualized as to confer immortality. Let us examine this proposition, so confidently asserted by savans in and out of the form.

It implies that the life-principle of the fox and of the immortal Spirit-man is the same in essence, but differing in condition of developed being—hence that immortality is a result of certain developed conditions of life, rather than its inherent attribute. If this is sound, apply it to the varied human races and the individual members of each. There is a very wide difference between the Bushman of Africa and the developed Caucasian of Europe or America, with a good many intermediate conditions between these two extremes. Where is the line of development which divides the finite and mortal from the immortal? Will our savans or Spirit-teachers tell us? for it is pleasant at times to learn particulars as well as generals. But it may perhaps be said that the human form, with its superior brain-organization, is the line, and that all mankind partake of this. However, some varieties thereof may be so undeveloped in their inherent nature, as to be intellectually and spiritually on a par with some domesticated animals, if not inferior thereto. If this is urged, let me reply that it seems difficult to imagine how the divine life could be, for ages upon ages, suspended in its inherent aspirations to

unfold its innate attributes and nature; and as I suppose, that the Bushmen of Africa have through many generations been stationary in their undeveloped condition, if they have not absolutely degenerated, I must conclude that the divine life does not animate them any more than it does the fox, and hence that the same reason which denies immortality to the one, applies equally to the other.

It will be conceded that if the Bushman is not immortal, then the human form is not the dividing line between mortal and immortal Spirit-entities, and we may wonder whether other races than the pure, native Ethiopian may not be in the same category. Let me here say that we have a few fossil remains of animal forms and species, of which we find no living representatives. As the Indian, or "Red man," is fast disappearing from this continent, may we not see some analogy between that race and those now defunct species, clearly indicating "manifest destiny?" If we do, is it reasonable to suppose that the divine life, individualized in that race, is subject to the retrogression, through succeeding generations, implied and involved in this destiny to extinction? Now, to my mind there is a more rational explanation why Spirit-plants and animals are not immortal, and if I am right, it will also allow us to question whether all mankind are at present so. It seems to me there is a clear distinction between the exerted, projected, and individualized will-power of God, and the life currents emanating from him in harmony with his desires to reproduce. It will, I think, be conceded that there is a difference between his creations and his offspring or children, and that while he is represented in the first by his power or will, he is in the latter represented by the emitted emanations from himself. Hence I assume that man, as a living Spirit, is a created entity, in whom the will-power of God is represented and personalized as an organized mind having the attributes of intelligence and consciousness, and dependent on the physical organism it is embodied in for exerting the same. As such, he is but the highest created form of natural life, and inherently subject to that law of physical change involving decay and dissolution alike with all lower created forms. This, I submit, is his constitutional nature as a creation—hence as an entity he is inherently mortal, and mortal only. But that most interior divine spark of life, which we term the soul, may be regarded as the emanation of his love-essence rather than a creation of his will-power, and as such inherently partakes of the nature of its origin and source. This I suppose to be, not the creation, but the child of God, born in his image, a part of himself; and, being innately immortal and incorruptible, confers immortality on such created organisms as it may unite with, and individualize itself in, as a living, conscious entity.

But I do not see that we can find these two distinct living entities developed in nature, (and if we did, we could not regard both as ultimates,) hence we must seek to learn when and where they are joined as one, for it is then that the soul can be said to begin to exist as a conscious entity. To solve this question, I will try in my next to show how and why animal life-entities must reappear in the natural world, involving of necessity the phenomena of death in the spiritual world as preparatory to that perfected creation of natural or animal mind-forms, which is adapted to the uses of divine life, individualized as the offspring of God, in the souls of perfected Spirit-men. The question is intricate, and my readers must have some patience, for I want to meet it plainly, and in intelligible detail.

HAUNTED HOUSE IN THE WEST INDIES.

Lately turning over our box of scraps, we brought to light the following article, clipped from the *New York Tribune* in June, 1850, its publication having been incited by the discussions concerning the "Rochester knockings," then pending, as caused by the wonderful phenomena witnessed in the presence of the Fox girls, who had then just arrived in this city for the first time. This article appears to have been written by a skeptic, and is all the more valuable on that account, as being free from suspicion of exaggeration. We deem its facts worthy of being preserved from oblivion, especially as they involve certain significant interrogations particularly addressing certain learned *kneejointologists*, both in this country and beyond the sea:

The subjoined account of certain strange occurrences, of a

recent date, at Gustavia, St. Bartholomew's (one of the West India islands, in the possession of Sweden), I have direct from a gentleman now in this city, who was at the island a short time since, and was a witness to the facts related. As no notice of these occurrences has appeared in any of the public prints that I am aware of, I send you the following account, as being likely to prove interesting just at this time, when the subject of supernatural phenomena, in the shape of mysterious "knockings," etc., is exciting so much discussion. The proof of the truth of these facts—that is, of their actual occurrence—is abundant and perfectly satisfactory; and any person willing to take the pains to make the necessary inquiries and investigations, can obtain evidence of a convincing character on that head. The matter is not only one of general notoriety throughout the island, but there are now several American gentlemen in Boston and New York who, during the last few months, while visiting St. Bartholomew's, saw enough to satisfy them of the facts, whatever theory they may have formed in regard to them, and who will unanimously confirm the truth of this account.

Some six months since (which, by the by, is about the time of the commencement of the knockings at Rochester,) a family of the name of Simmons, living at Gustavia, began to be very seriously annoyed by disturbances taking place in their dwelling at various hours of the day, as well as the night, some of which were of a truly frightful nature. They consisted principally of the throwing of stones about the house, the sudden removal and change of position of articles of furniture, the infliction of blows upon members of the family by unseen hands, and a variety of strange and fantastic doings, some of which would have seemed ludicrous if it had not been that the utterly unaccountable manner in which they were performed, by suggesting the idea of diabolical or supernatural agency of some sort, gave them a fearful and terrific character.

They continued to increase in frequency and violence, until they grew absolutely insufferable, and could not be concealed nor prevented from becoming matter of public notoriety. What immediately led to this was an occurrence which rests on the sole authority of the family. Mr. Simmons was one day seized, while in one of the rooms of the dwelling, and thrown with great violence upon the floor by some unseen power. He was so shocked and overcome—rather with horror at the mysterious nature of the shock than from the physical injury which he received—that he immediately fainted. When partially recovered, one of the family offered him a glass of water, which, at the very moment when it was raised to his lips, was dashed in pieces by a stone thrown from the opposite quarter of the room without any visible agency, but which inflicted no other or farther injury. This, of course, if true, or imagined to be true by the family, was not a thing to be concealed, and it was extensively noised abroad. The Simmons were respectable, though poor, and those who knew them, without supposing that there was anything supernatural about the matter, nevertheless believed that there was some foundation for the story, and that the family were honest in their representations and their fears. People not only from Gustavia, but from all parts of the island, now began to visit the scene of these remarkable manifestations, attracted by curiosity and the love of the marvelous. Among the rest, the gentleman from whom I derive these particulars frequently visited the house, and witnessed, on several occasions, things of the most extraordinary and startling character. The house is rather a large one, and the principal scenes of the disturbances are two large rooms, communicating by a wide door, in the manner of folding-doors. My informant has repeatedly seen stones of considerable size fall from the ceiling of these rooms to the floor, when there was no aperture through which they could possibly have come. He has seen two chairs, standing on opposite sides of a long table, lifted, without any visible interposition, into the air, and passing over the table in opposite directions, exactly change their places. He once saw a vase of flowers rise (spontaneously, to all appearance,) from a mantel piece in one of these rooms, and pass with a slow and even motion through the door into the other room, and deposit itself upon the mantel there. These things, and others of the like character, took place in open day, at from 2 to 5 o'clock, p. m., and were witnessed by many persons, frequently standing promiscuously about the two rooms. Sometimes as many as twenty would go together, and it was not uncommon for parties of young men to pass the night in these rooms, out of bravado—always, however, taking care to be in sufficient numbers to keep up one another's courage. The disturbances continued in the same manner, whatever the number of persons present.

I ought, perhaps, to mention as a suspicious circumstance that, immediately upon the removal of the family from the house, everything would become quiet, and continue so until they returned. But when they were placed apart, in a room by themselves, and persons stationed in and around the house to maintain a vigilant watch, there was no abatement or interruption of the manifestations in the large rooms referred to. At length the authorities thought it time to interfere in the matter, and the Swedish Chief of Police—who regarded the whole thing as a piece of trickery, carried on by members of the family, or by some mischief-loving young men of the town,

for the sake of the frolic—resolved to look into it. He accordingly visited the house, and, on entering the large room, called out in a jeering manner that if there were any Spirits there, and they had the power, he wished they would throw him a dollar. No sooner said than done—immediately a silver dollar fell at his feet! Not at all disconcerted by this prompt acceptance of his challenge, the imperturbable functionary picked up the coin, and after pocketing it securely, said that he should like to see the Spirits get it back again, if they could. This, however, was either beyond their ability or they did not choose to be dictated to as to the manner in which they should display their power; for the Chief still retains and exhibits the dollar as a memento of his interview with the Spirits. Challenges of a similar kind have often been promptly responded to; and persons expressing disbelief, and a wish that the Spirits would throw something at them, have been severely hurt by stones and other missiles coming from the quarter of the room opposite to that where they were standing.

For these facts, and a variety of others of a similar character, I am assured that hundreds of the most respectable inhabitants of Gustavia are ready to vouch. * * * J. F. W.

FACTS IN ST. LOUIS.

LETTERS RAISED ON THE MEDIUM'S FLESH—TABLES MOVED, ETC.

St. Louis, Aug. 15, 1859.

FRIEND PARTRIDGE: As you call for facts, I give a few for the benefit of the Feltonian School, who, in its classical language, declares "the phenomena are seen through, the tricks are exposed," "and the whole thing has shrunk to contemptible dimensions, and hides its diminished head from the light of day." If the light of that great Sanhedrim has actually made it "hide its diminished head from the light of day," it would be very advisable, after accomplishing so very much at the seat of learning, that they should let their light shine from the East on to the Western wilds. But to my facts.

Through C. H. Foster, of Salem, Mass., medium, I have seen paper and pencil thrown on the floor, and names of the Spirit-friends (entirely strangers to the medium) written thereon. I have, at least on thirty different occasions, seen names come on the flesh of the medium, on the breast, forehead, and arms. On one occasion a young man, having had his handkerchief tied in several knots, and the name of his mother written on the paper on the floor, (no one touching the pencil,) he asked if his Spirit-mother knew the names of his children, as if so, he would be pleased if she would give them. The medium rolled up his sleeves, and there arose, as if branded in the flesh on the upper part of the arm, "Elizabeth Ann," and on the lower part, "Thomas." They remained perfectly visible for at least five minutes, until after he (the medium) had gone to the lower story, and shown the party below the words on his arm, and returned.

I have seen two tables, one standing on the top of the other, both lifted clear from the floor, his hands merely resting upon the top of the lower table. I have had articles brought several feet from the medium, handed to me, taken away, then taken apart and put together again. They do not merely select the names from the several paper pellets, but, previously to the party opening the selected one, he will hold a piece of paper with a pencil close under the top of the table, when there will be written the same name as on the pellet. I have seen a rocking-chair rock while in the middle of the floor, and no person near it. All these things have I witnessed, part of them in presence of several other persons as capable of judging as many of the learned Feltonian School, if they are not superior Greek scholars. (By the by, I have read somewhere of something that was "to the Greeks foolishness." Is it an allusion to a certain class of professors we wet of?) And these things were witnessed, not in the dark, but in broad day light. I have seen, in the dark, (the medium, Foster, and myself entering the room together, after having both been absent several hours,) lights appear on the wall and ceiling, and then forms of letters remain for about three minutes and disappear entirely.

The above are a few of the varied manifestations I have seen lately. I have a handkerchief tied in four knots, which I have labeled accordingly, "Done by invisible agency." I suppose I am psychologized, and so are all "who stretch forth their hand" to feel it, etc. I am still admonished, as these things are "to the Greeks foolishness, and to the Jews a stumbling-block," to close. Our cause, nevertheless, is progressing in this section. Rev. J. B. Ferguson, of Nashville, Tenn., has just closed a course of able lectures; September and

October Miss Hulett and Emma Hardinge will occupy the stand. As yet, November is unprovided for. We require the best in the field.

Yours for the truth,

CHARLES LEVY.

FACTS—PREDICTIONS.

EDITOR SPIRITUAL TELEGRAPH: "Let us have facts," is the finale of an editorial in a late TELEGRAPH. Truly, facts are needs. Though they may not convince the skeptic, they will at least strengthen and confirm the weak among the believing. I furnished you, some time since, one "fact" in my experience, which was introduced to your readers with the request that doubters might investigate its truth while the author was yet in a mortal form; and I now follow it with other items equally true and suggestive.

In the month of August, 1852, a friend residing in Schenectady, visited me at my residence in a northern city on the west bank of the Hudson. He was somewhat cast down. Sickness had entered his household, which consisted of two sisters, his aunts, and himself. They had reared him, an orphan, from infancy; and in their old age he was their only stay, and to him alone could they look to ease their passage to the last resting-place of all flesh. Having remained with me a few days, he proposed, on the 14th, to return; and while on his way to the door, he was addressed, through another person, in these words: "Thou art about to return home. Prepare for a change in thy household. On the seventh day of her sickness, before the setting of the sun, thine aunt will pass from earth!"

August 16.—Received a letter from Schenectady, as follows: "Dear Friend—As predicted at your house, my aunt expired at 5 o'clock yesterday afternoon, before sunset, on the seventh day of her sickness."

At the time the foregoing prediction was given, was also added another—viz.: "The house you occupy will soon be made vacant. You go thence to a western city. Be not troubled as to the means; all things will be made right in their time."

In a few days after the receipt of the letter above referred to, another reached me from Syracuse, conveying the intelligence that my friend had arrived in that city with his remaining aunt, where he had taken up his residence. He narrated the circumstances of his removal—a change which was entirely unexpected, and not sought by himself. A friend had written to him from that place, recommending him to remove thither for sundry satisfactory reasons stated; and upon mentioning the matter to another friend engaged in the boating business, he was immediately offered a free passage for his family and goods.

Thus were fulfilled all the terms of the prediction. What intelligence was it that revealed this to him? The "American Association for the Advancement of Science" would probably ascribe it to the peculiar formation of somebody's *ankle joints*! or dismiss the question as less worthy of consideration than the more important one—"Why roosters crow at one o'clock in the morning?"

July 20.—Received as follows: "You will soon hear of the death of a young man—not a relative, but an acquaintance—residing in a city south, upon the opposite side of the Hudson. He will be cut off suddenly, in the spring-time of life."

August 20.—Received information from the traveling agent of a firm in the wholesale tea business in New York, that his predecessor, Mr. F., a young man of fine promise and much beloved, and with whom I had been acquainted about three years, had met with a sudden and terrible death a short time before, by being crushed between two cars. *Ankle joints* again?

I will here remark that, during the last seven years, scarcely a letter has been received by me that has not been previously spoken of, and in nine cases out of ten, the day of its arrival stated.

October 17.—"You will receive one letter this week; yea, two; yea, three; yea, four."

October 19, one from Brooklyn; 20, one from Syracuse; 21, one from Connecticut; and 22, one from Chicago. This must be ascribed to the *toe joints*, probably!

Again: Oct. 23, evening—"A great statesman is about to die."

October 24.—"Daniel Webster expired this morning."

More hereafter.

P.

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTY-FIFTH SESSION.

QUESTION: Spirit control, its uses and abuses; the difference (if any) between "trance," "fascination," "possession," etc., and the means of relief or defense against injury therefrom.

DR. ORTON: The proposer of this question thinks the discussion has failed, as yet, to throw any considerable light upon a point which he deems of interest, viz: how best to restore the lost control, when possession has become hurtful or disagreeable to the trance subject. It is an important point, which might be illustrated by many anecdotes from his own observation. He has known a medium to be thrown violently upon the floor, and to be otherwise harshly used. The point upon which more light is asked is, When such things occur, what is the easiest road to self-possession?

Some will say, let the patient entirely alone, and nature will accomplish the end desired. But this is by no means certain. He thinks there are cases of mediums suffering for years together, from possession by evil spirits, whose chains they are unable to throw off; and we have the ground of sound analogy, as well as what he deems to be sufficient fact proof, for the conclusion that death does not necessarily break his chain. There is a call in these cases for brotherly help. The indication to be answered is, to rouse the latent powers of the selfhood; and we may aid another to do this; that is to say, we may displace the evil influence by an orderly transfer of our own sphere. In this way, the devils of the Apostolic age were cast out.

DR. HALLOCK: Our hypotheses of evil Spirits, and their possession or obsession of mortals, are like a poem which a man should produce in utter disregard of the alphabet. We cannot write our poem by mixing up the facts of modern observation with the fancies of ancient superstition. We are not writing "Paradise Lost;" and the myths of that song will not accord with the realities of ours. No mesmerist had ever dreamed of ascribing the unpleasant or diseased manifestations of the trance to demoniac agency, but for the incorporation of tradition with the newer fact of spiritual intercourse through the medium of trance. These symptoms, he thinks, find their origin in the known fact of transfer of states. A devil persuasion of the mind may be as surely (and much more readily) transferred, as a small-pox condition of body. There is one prescription for the cure of evil Spirit infestation, whether of mediums or others, which he would commend to a fair trial, by authority of its having preserved him in tolerable health for the last eight years. *Make your own judgment the supreme standard of your own acts.* Keep the system fully under the influence of that well-proved remedy, and you are safe.

DR. GOULD has some respect for friend Hallock's ingenuity, but no faith in the soundness of his logic. It amounts simply to this: He takes the tails off the post-mundane devils, and attaches them to mortals; that is to say, the evil is with us. But this wholesale re-tailing will not explain the matter in all cases. It does not, in all known instances, occur that mortals surrounding a medium during the evil, or demoniac manifestation, are in the least devilish; in which cases the hypothesis falls to the ground. He thinks we should manage the matter as we do our business partnerships. In some cases, when a man has a bad partner in trade, his best way is, to grin and bear it until relieved by its own limitation; but if it is productive of misery and loss only, the better way is, to break it up at once. Our spiritual partnerships should be conducted on the same principle.

MR. WASHINGTON said: He had a fact to state. He had taken the combination-lock belonging to Mr. Conklin, of which mention has been made in these reports, and had locked it to the word "HARE," and as a test, desired that Spirits, if they could, should reveal the word through Mr. Conklin—he giving no clue to the word, other than a casual remark that he had used the name of an individual who was considered a Spiritualist. Mr. C. was afterward entranced, and Professor Hare purported to be the controlling Spirit, who said that the lock had been closed to the letters of his name, which was the fact. He again locked it by the word "Life," for another test. [Mr. Washington had the lock closed to these letters in his hand, while making the statement to the Conference.] He said, a person went with Mr. C. into his room, which was purposely dark, where it was written; "Yes, I will now write the word, which you are not to see until the proper time," (meaning until this meeting of the Conference.) Mr. W. called on the gentleman who had the unknown letters, which had been put in an envelope in the dark, and on opening it, the word was found to be "Live." On applying them to the lock, it was found they would not open it. The lock would yield only to "LIFE."

MR. WELLS said: He had known a young lady of about eighteen, who, from the age of seven years, had been unable to walk, and who departed this life about two years since. During his acquaintance with her, a mesmerist, or psychologist, as the term is, came into the neighborhood, and prevailed on her father to let him try his power on her. He succeeded, after some effort, in inducing the trance, in which state she was made to walk; though when the influence of the operator was withdrawn, she remained as before. The fact as stated was well known in the neighborhood. So perfect was the control of the mesmerist, that he had known him, among many other proofs of it, to will her, when in the unconscious state, to leave the wheeled chair in which she was obliged to make her journeys about the room, and

walk to him in another part of the house. The application he makes of this anecdote to the question is, that the more frequently the subject yields to the control of another, the more surely do they lose the power of self-control. At first the mesmerist could effect but little. Repeated trials led to the more perfect subjugation of the mental and physical powers. Therefore, those who wish to enjoy their freedom should guard its citadel from the start, and permit themselves to be subjected to no influence or control the nature of which they do not know.

DR. HALLOCK repeats his former statement, which he said was certainly based on a somewhat extended observation, to say nothing of its resemblance to sound philosophy; that if any individual can be more secure from harm in one condition than in another, it is in an orderly compliance with the development of his uses. He has known many clairvoyants, who, for years, have been in the habit of entering the trance several times a day, some of them, and for the express purpose of entering into sympathy with *disease*, who yet enjoy as good health as the average of other persons, and some of them much better; some were invalids when they began, who are at the present time, after years of daily entering the clairvoyant or trance state, hale and efficient heads of families. This does not indicate danger; and he has yet to learn of a single instance of trance, induced for an end of use, that ever resulted in injury to the subject. When you, and I, and all the rest of the great family of Spiritualists, were made really such by direct intercourse with Spirits, *no harm came to "the Medium."* Let us ponder that fact for a while.

DR. ORTON: Because some mediums, for an end of use, are subject to the control of good spirits, it does not follow that all spiritual control is good. We require the same discrimination with respect to their control that we do in reference to the influence of persons in the body.

MR. PARTRIDGE is not convinced that all Spirits are as moral as Dr. Hallock seems to suppose them to be, or that all enjoy the happiness, or possess the knowledge that some of them do. He thinks their different states may in some sense correspond with the different planes of mediumship. All trance subjects do not exhibit the same perfection of intelligence, wisdom or purity; yet every phase of the trance is a veritable manifestation of the Spirit, and is, in each case, from the spiritual side of the individual, if not induced by direct agency of Spirits. For himself, he does not desire to be so elevated and purified as not to know himself for the sinner that he is. He feels to thank God for his sins, if by losing them, he is to lose the consciousness of his own individuality, which would seem the inevitable doom of immaculate purity as a growth of himself, resultant upon intromission into the other life. Gradations of development, condition, character, intelligence, wisdom, uses, seem to be the order of nature; and the analogy holds good from the lower stratum of the earth's crust to the highest development of humanity. This would indicate that the law obtains in the other life as well. True, he has never, that he is aware of, held intercourse with Spirits much worse than himself, nor has he seen any evil act committed by Spirits from the other life. In that department, it must be admitted, Spirits in the body greatly overmatch their friends out of it; but whether this forbearance is the result of a want of *will* on their part, is a question not yet settled to his satisfaction. He does not consider, however, that there is the least danger, either to medium or to investigator, from orderly intercourse with the spiritual world; but, on the contrary, perfect safety to the and unspeakable satisfaction to the other.

Adjourned.

R. T. HALLOCK.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Rose & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street.

Philanthropic Convention.

This Convention, for the purpose of considering the cause and cure of evil, which held its first meeting in Utica in September last, will hold its second annual assemblage in St. James' Hall, Buffalo, on the 16th, 17th, and 18th of September. The following persons, residents of Buffalo, constitute the Committee of Arrangements: John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown. Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses.

Rev. G. F. Noyes' Sermon.

We mentioned last week that we expected to publish in this paper a sermon of Mr. Noyes, preached last Sunday evening; but he has occasion to make farther use of it, and we may not be able to lay it before our readers.

Will "J. C." have the kindness to leave with us his real name? It is not accordant with our rule to publish any article involving any matter of controversy, unless we at least know the name of its author.

[The Evening Sermons of Rev. HENRY WARD BEECHER are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, SEPT. 11, 1859.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—JOHN 6: 66, 67, and 68.

There were three reasons, which include in themselves a variety of minor reasons, why Christ was so little received in his personal lifetime. *First*. Because there was no attractiveness in him to men who had no strength of moral feeling. Men who had no susceptibility to moral things found very little in Christ that was to be desired.

Second. Because his teachings, gratifying neither the fancy, the reason, nor the curiosity, nor the pride, nor the vanity of men, had no fascination in them; though impressive in delivery, yet to retain them required a holiness of life of which men were not capable. So in many instances, the seed was thrown upon the way, upon the highway, and brought forth no fruit.

Because, *Third*, not being essentially touched by the spiritual element in Christ's teachings, the hearts of many men hungered on; yet when any novelty appeared, any pretentious claimant who vaunted much, they were easily drawn off from Christ, and went seeking hither and thither every new attraction. All these things did not surprise Christ, because they already stood as predictions in the Prophets. Isaiah had already declared, "He hath no form of comeliness that we shall see, and no beauty that we should desire him."—referring not to his appearance as the early painters of the Church supposed, but to the unattractiveness of moral beauty to men. And again, "I will put in Zion a stumbling-stone and a rock of offense; but whosoever believeth in him shall not be ashamed." And Christ himself recognized this in abundant instances; he was in the midst of men, but they would still be in darkness.

The scene in the text is worthy of notice; it seems many had come around our Saviour, and were moved to continue with him, and were known as disciples. In this discourse, which, as was customary, was interlaced with questions, answers, and replication, he seems very sorely to have tried their faith. As we now read this record, we, with our present knowledge, can not imagine anything that should split them off from Christ in this discourse; there is nothing salient in it to us. But whether it had relation to their Jewish prejudices, or whether it opened to their eyes the spiritual life demanded in a new and surprising way, such as they never had had before, at any rate a great many broke with Christ at this point, and followed him no more. "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life." That is to say, I am not teaching you dogmas of doctrines, or didactic instruction, or systems of religion; I am speaking of things whose power is in themselves and not in the words that we used—they are Spirit and they are life. "But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." It was at this time that Christ made this touching appeal to his disciples, and Peter answered in the words of the text. Now, it was revealed to Peter that it touched the matter in the very center, but Peter says: "To whom shall we go?"—to find what we find in you, namely, "the words of eternal life."

Peter perceived the difference between the teachings of Christ and all other religious teachers. His instruction had this peculiarity, it was a formative power upon the souls of those who heard it, if they would permit it. Christ did not come to teach all truth, only those moral truths which should reconcile men to God, which should purify the heart and amend the life, which should prepare the soul for death and final immortality. He taught that which will give life to the whole soul of humanity, and will fit it to discover all truths by the ordinary laws of investigation. In this way Christianity has always aroused men, and led them on to the most gigantic discoveries; in this silent way it has revolutionized all departments of human life. But in its original element, the truth of Christ was simply the truth of life; it was the life of God spoken to the life of man's soul; it was for the sake of the formation of the whole character in each individual that Christ delivered his truth. This is the divinity we are to look at, not a subtle revelation, nor any symmetry of organization, but the power of Christ to affect the character of human life.

Let us look at some of the truths that circle around Christ. First in order of time comes this doctrine of human sinfulness, which was not so much expounded as taken for granted. It was scarcely, I suppose, denied then—not the inheritance of other men's sins, not a long series of transgressions bearing us down, but the doctrine of the weight of our own transgressions. For there is no man living that is not a transgressor, trying a man's life by whatsoever law he chooses. If you try your life by the lowest law known—the law of society—there is no one man who can declare that he has not violated thousands and tens of thousands of times the laws of society. Rising higher than this, take the laws of nature, and there is no one man that can read the laws of nature as laid down in man's life, who can say he has fulfilled that law, for he knows, in innumerable instances, he has violated that law of God which is revealed in nature. And that greater law of God, that law of love, O how that pours the effulgence of conviction all over man's life!

When Christ came to set before the souls of men that higher con-

ception of life, how it shed upon human consciousness a sense of sin! But with this recognition came the way of escape, as revealed by the Saviour, namely, through a hearty renunciation of sin, and through a real, loving, and cleaving to a faith in Jesus Christ. It was not in these objective statements of truth that the divine power of the Gospel was to rest; it was to be the power of Christ as a living Saviour set home upon the soul by the Holy Ghost, firing the soul with life, and giving it a higher activity and power than it ever had before.

Read those words respecting Christ spoken by John in the opening chapter of his gospel, "But as many as received him to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So also in the First Epistle of Paul to the Corinthians, second chapter, you will find a statement of the same general truths, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." That is, he determined to rely upon no other things than that. "And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

This and many other passages teach this essential characteristic of the truth, and over and above this objective teaching there is revealed through Jesus Christ a power issuing out from the bosom of God, resting directly upon the human soul, and working the most wonderful changes in life, in disposition, and in the whole character of man. Where this power is exerted, the soul passes out of darkness into light, out of bondage into liberty, out of sorrow and sadness into great joy and peace in believing. This is the peculiar and wonderful errand of the Gospel of Christ, namely, all this living power of God exerted upon the human mind to bring men to repentance, to reconciliation with God and to final happiness. This is that which the Gospel of Christ proposes.

It did this while Christ was upon earth, although the promise of the Father was to be waited for, and although the most resplendent exhibitions of divine power were not till after Christ's resurrection and ascension, and on the Pentecostal day. Yet even in the time of our Saviour, the word of God, the power of God, were not without witnesses. And though the most wonderful exhibitions were when the Spirit was poured out, after the Apostles' preaching, yet this life-giving power was of Christ, not of the word but of Christ; and in every age since it has been the power of God, and the wisdom of God to salvation, to every man and woman that believeth. In every age since the days of Christ, there has been a great power which issued from the Gospel that has been sufficient for the wants of the human soul; a power that philosophy never yet led away to destroy, a power that superstition itself could never smother, and corruption never undermine. In that secret chamber of his Word, there has resided a soul-power that has made men in every age mightier than the greatest men of earth, that has driven from them the fear of death and quenched its power.

There is in this book a medicine for the soul more than physician ever found for the body, bread for the hungry more satisfying than all the harvests of earth ever poured forth. From this Gospel has been evoked a liberty which has made men free in their chains and prisons, a liberty that has exalted the slave above the master, a power that has carried to dens and caves more glory than ever was shed on thrones and palaces; it has taken away the sting of death and extracted the poison from sorrow and affliction; it has taught the mothers how to live without their children, and orphans how to find in God a more than father or mother; it has caused sickness to be sweeter than life, and death itself to come as a cloud of glory, and taught men how to triumph over all infirmities and troubles.

This has been the history of that Gospel from the beginning to this day, and chiefest of all, it has known how through every age to give peace to the troubled conscience; it has revealed God to the longing soul, it has made men sons of God, and all this it has been accomplishing for man through 1800 years. In all history and all chronicles this, the chiefest, the Word of God, has been left out; but the marrow is in the bone, and no man sees it, and the marrow of the whole has been the Word of God, hidden in the hearts of his children and recorded in no history except the history of pious men and women; and from the days of Christ to this hour there has been going forth this power of the Word of God. Though hidden, it has never lost its virtue; and there have been times when the Word was hidden, but there never has been a time when the Bible was destroyed. Though it has lain buried for centuries, that power was in it; the preaching of Christ has never failed to bear the same fruits as in the beginning. In our day we have witnessed the same power in a degree, a purity, and extent as was never known, not even in the Pentecostal day; for if we take the revivals which took place throughout all this continent within the last two or three years, they are more remarkable than anything Peter or Paul saw in their day. We have seen a degree of exaltation transcending immeasurably that of the primitive Christians; for though the primitive Christians might have been more faithful, certainly they were not so intelligent, not advanced so far in knowledge as we in these later days.

These things are joyful to us, not alone because of the conversion of so many souls to salvation, but they are joyful to us because we are glad to see in every year that the power of Christ is not decaying in the world, that there is in the Gospel the same medicine, the same

healing, the same joy and power that there was in the very beginning. Some men have thought that the Gospel was, so to speak, pretty nearly played out—that it was time to get a new revelation—Heaven save the mark, such as they are!—it was a good thing, but it is past; it was pretty much worn out now.

You might just as well talk about the sun being worn out with excess of shining since the world began—it is sometimes hidden, it is sometimes eclipsed; but it is the same sun that shone upon Abraham in his day, and it is just as clear to-day as when it first shone upon the new creation.

Though there are many things about the Gospel changed, that spirit of power, that life and power which makes its characteristic element—this is not worn out nor changed in any whit. Doctrines have changed—that is to say, the way we take them has changed from the way they took them in early days—the doctrines rendered, for the time being, the service of truth in presenting great Christian truths according to the views of the human mind.

Later days changed these doctrinal forms; and down to our time, we are changing, and shall continue to see changes. Ecclesiastical establishments may be modified, many things about religion will be changed, but the great central elements of religion never change. The everlasting want of man's soul, and the reason of that want, that never changes. God's infinite fullness, grace, and greatness, is never worn out nor changes. Jesus Christ, as the brightest exponent of God dawning upon time, changes not; and the great power there is in Jesus Christ, to lean upon, to yearn for—that great power there is in transforming men, and lifting men to a higher life, that is not worn out!

There are many who come to the word of God without finding it, and there are thousands that do find it. To them is given the power to become the sons of God, and only to them. The reality of the human soul, and of the divine power in the human soul—the reality of intercourse between man and God—that everlasting fact stands more apparent in our day than ever it did. And if the love of Christ may be to you a stumbling-block, it may be to you just as much, if you please, the chief corner-stone; it may be to you an everlasting friend, or it may be to you an offense, and you may turn away from it offended, and perish. The Gospel may be a night to you, and hidden, and so a savor of death unto death, or it may shine on you like the morning, and be a savor of life unto life.

This same Gospel has the same errand in the world as at first, and I say to every one in this congregation who has thought of turning away from it—I will say as Christ said to his disciples, "Will ye also go away?" and I call also to your mind that answer of Peter, "To whom shall we go?" You can throw away the Gospel, but will you go away and find that which it contains—a divine power to transform your natures—a divine power to bring you to a sweet commerce with God—to open to you the gate of eternal life, and give you a passport through it? What alone will give you that?

To those, then, first, who are wandering from church to church, from sect to sect, seeking for what, to you I bring this question. There are many who signalized their first passage from youth to manhood by a skepticism in all they were taught in childhood. There is a transition period in every life—an unhappy period—in almost all the young, and especially those sent from home prematurely, amid new and strange customs, in very many instances they go about seeking good, but finding none. Some will be found, from force of habit, going to the house of God, but not for the purpose of honest spiritual benefits, but going from one church to another; to-day among the Roman Catholics, and to-morrow among the Protestants, wondering what shall happen to them, and what they shall find. Now all the churches on earth can show you nothing, and do you no good, unless they can present to you the Lord Jesus Christ. There is nothing in doctrine, nothing in ordinances, in teachings and ceremonies, unless they present to you the only name given in heaven whereby men can be saved. You may go in succession through all doctrines, but you will find nothing that will be of service to you except that simple truth which Jesus Christ gives to the soul that trusts in him. You will find Christ in your heart if you find him at all. You may go through all churches and all doctrines, but let me tell you, if you ever come back, you shall find, after the long pilgrimage, traversing, like the caravan, over weary deserts, that you have come back to that which you have been taught in infancy, namely, to a trust in Christ; and nowhere else is there life-giving power to give trust.

There are those who are on the rebound from dogmatism in our times, and from an effete ecclesiasticism. We are breaking away from all old forms—not from old truths. I profess to be breaking away from old forms of the truth of God, but not one old truth, blessed be God—not one of them. In all the old truths I most fervently believe from the bottom of my soul, but not in any particular mode of presenting them—not in any concatenation of truths together. This loving old form better than the truths, is the same as loving the clothes better than the person who wears them; for the words are but dresses after all, and the meaning is the person; and by how much the friend is worth more than the raiment, by as much is the truth worth more than the particular form of words used to express that truth.

Now, there are many persons who do not discern this difference, who cling to the form, but abandon the truth in its real essential facts. A great many persons who had worship slow and stolid, and I am sorry too much of it is so—they turn away. They are on the rebound, they are after some new way of stating truth—no, they are

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ception of life, how it shed upon human consciousness a sense of sin! But with this recognition came the way of escape, as revealed by the Saviour, namely, through a hearty renunciation of sin, and through a real, loving, and cleaving to a faith in Jesus Christ. It was not in these objective statements of truth that the divine power of the Gospel was to rest; it was to be the power of Christ as a living Saviour set home upon the soul by the Holy Ghost, firing the soul with life, and giving it a higher activity and power than it ever had before.

Read those words respecting Christ spoken by John in the opening chapter of his gospel, "But as many as received him to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So also in the First Epistle of Paul to the Corinthians, second chapter, you will find a statement of the same general truths, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." That is, he determined to rely upon no other things than that. "And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

This and many other passages teach this essential characteristic of the truth, and over and above this objective teaching there is revealed through Jesus Christ a power issuing out from the bosom of God, resting directly upon the human soul, and working the most wonderful changes in life, in disposition, and in the whole character of man. Where this power is exerted, the soul passes out of darkness into light, out of bondage into liberty, out of sorrow and sadness into great joy and peace in believing. This is the peculiar and wonderful errand of the Gospel of Christ, namely, all this living power of God exerted upon the human mind to bring men to repentance, to reconciliation with God and to final happiness. This is that which the Gospel of Christ proposes.

It did this while Christ was upon earth, although the promise of the Father was to be waited for, and although the most resplendent exhibitions of divine power were not till after Christ's resurrection and ascension, and on the Pentecostal day. Yet even in the time of our Saviour, the word of God, the power of God, were not without witnesses. And though the most wonderful exhibitions were when the Spirit was poured out, after the Apostles' preaching, yet this life-giving power was of Christ, not of the word but of Christ; and in every age since it has been the power of God, and the wisdom of God to salvation, to every man and woman that believeth. In every age since the days of Christ, there has been a great power which issued from the Gospel that has been sufficient for the wants of the human soul; a power that philosophy never yet led away to destroy, a power that superstition itself could never smother, and corruption never undermine. In that secret chamber of his Word, there has resided a soul-power that has made men in every age mightier than the greatest men of earth, that has driven from them the fear of death and quenched its power.

There is in this book a medicine for the soul more than physician ever found for the body, bread for the hungry more satisfying than all the harvests of earth ever poured forth. From this Gospel has been evoked a liberty which has made men free in their chains and prisons, a liberty that has exalted the slave above the master, a power that has carried to dens and caves more glory than ever was shed on thrones and palaces; it has taken away the sting of death and extracted the poison from sorrow and affliction; it has taught the mothers how to live without their children, and orphans how to find in God a more than father or mother; it has caused sickness to be sweeter than life, and death itself to come as a cloud of glory, and taught men how to triumph over all infirmities and troubles.

This has been the history of that Gospel from the beginning to this day, and chiefest of all, it has known how through every age to give peace to the troubled conscience; it has revealed God to the longing soul, it has made men sons of God, and all this it has been accomplishing for man through 1800 years. In all history and all chronicles this, the chiefest, the Word of God, has been left out; but the marrow is in the bone, and no man sees it, and the marrow of the whole has been the Word of God, hidden in the hearts of his children and recorded in no history except the history of pious men and women; and from the days of Christ to this hour there has been going forth this power of the Word of God. Though hidden, it has never lost its virtue; and there have been times when the Word was hidden, but there never has been a time when the Bible was destroyed. Though it has lain buried for centuries, that power was in it; the preaching of Christ has never failed to bear the same fruits as in the beginning. In our day we have witnessed the same power in a degree, a purity, and extent as was never known, not even in the Pentecostal day; for if we take the revivals which took place throughout all this continent within the last two or three years, they are more remarkable than anything Peter or Paul saw in their day. We have seen a degree of exaltation transcending immeasurably that of the primitive Christians; for though the primitive Christians might have been more faithful, certainly they were not so intelligent, not advanced so far in knowledge as we in these later days.

These things are joyful to us, not alone because of the conversion of so many souls to salvation, but they are joyful to us because we are glad to see in every year that the power of Christ is not decaying in the world, that there is in the Gospel the same medicine, the same

healing, the same joy and power that there was in the very beginning. Some men have thought that the Gospel was, so to speak, pretty nearly played out—that it was time to get a new revelation—Heaven save the mark, such as they are!—it was a good thing, but it is past; it was pretty much worn out now.

You might just as well talk about the sun being worn out with excess of shining since the world began—it is sometimes hidden, it is sometimes eclipsed; but it is the same sun that shone upon Abraham in his day, and it is just as clear to-day as when it first shone upon the new creation.

Though there are many things about the Gospel changed, that spirit of power, that life and power which makes its characteristic element—this is not worn out nor changed in any whit. Doctrines have changed—that is to say, the way we take them has changed from the way they took them in early days—the doctrines rendered, for the time being, the service of truth in presenting great Christian truths according to the views of the human mind.

Later days changed these doctrinal forms; and down to our time, we are changing, and shall continue to see changes. Ecclesiastical establishments may be modified, many things about religion will be changed, but the great central elements of religion never change. The everlasting want of man's soul, and the reason of that want, that never changes. God's infinite fullness, grace, and greatness, is never worn out nor changes. Jesus Christ, as the brightest exponent of God dawning upon time, changes not; and the great power there is in Jesus Christ, to lean upon, to yearn for—that great power there is in transforming men, and lifting men to a higher life, that is not worn out!

There are many who come to the word of God without finding it, and there are thousands that do find it. To them is given the power to become the sons of God, and only to them. The reality of the human soul, and of the divine power in the human soul—the reality of intercourse between man and God—that everlasting fact stands more apparent in our day than ever it did. And if the love of Christ may be to you a stumbling-block, it may be to you just as much, if you please, the chief corner-stone; it may be to you an everlasting friend, or it may be to you an offense, and you may turn away from it offended, and perish. The Gospel may be a night to you, and hidden, and so a savor of death unto death, or it may shine on you like the morning, and be a savor of life unto life.

This same Gospel has the same errand in the world as at first, and I say to every one in this congregation who has thought of turning away from it—I will say as Christ said to his disciples, "Will ye also go away?" and I call also to your mind that answer of Peter, "To whom shall we go?" You can throw away the Gospel, but will you go away and find that which it contains—a divine power to transform your natures—a divine power to bring you to a sweet commerce with God—to open to you the gate of eternal life, and give you a passport through it? What alone will give you that?

To those, then, first, who are wandering from church to church, from sect to sect, seeking for what, to you I bring this question. There are many who signalized their first passage from youth to manhood by a skepticism in all they were taught in childhood. There is a transition period in every life—an unhappy period—in almost all the young, and especially those sent from home prematurely, amid new and strange customs, in very many instances they go about seeking good, but finding none. Some will be found, from force of habit, going to the house of God, but not for the purpose of honest spiritual benefits, but going from one church to another; to-day among the Roman Catholics, and to-morrow among the Protestants, wondering what shall happen to them, and what they shall find. Now all the churches on earth can show you nothing, and do you no good, unless they can present to you the Lord Jesus Christ. There is nothing in doctrine, nothing in ordinances, in teachings and ceremonies, unless they present to you the only name given in heaven whereby men can be saved. You may go in succession through all doctrines, but you will find nothing that will be of service to you except that simple truth which Jesus Christ gives to the soul that trusts in him. You will find Christ in your heart if you find him at all. You may go through all churches and all doctrines, but let me tell you, if you ever come back, you shall find, after the long pilgrimage, traversing, like the caravan, over weary deserts, that you have come back to that which you have been taught in infancy, namely, to a trust in Christ; and nowhere else is there life-giving power to give trust.

There are those who are on the rebound from dogmatism in our times, and from an effete ecclesiasticism. We are breaking away from all old forms—not from old truths. I profess to be breaking away from old forms of the truth of God, but not one old truth, blessed be God—not one of them. In all the old truths I most fervently believe from the bottom of my soul, but not in any particular mode of presenting them—not in any concatenation of truths together. This loving old forms better than the truths, is the same as loving the clothes better than the person who wears them; for the words are but dresses after all, and the meaning is the person; and by how much the friend is worth more than the raiment, by as much is the truth worth more than the particular form of words used to express that truth.

Now, there are many persons who do not discern this difference, who cling to the form, but abandon the truth in its real essential facts. A great many persons who find worship slow and stolid, and I am sorry too much of it is so—they turn away. They are on the rebound, they are after some new way of stating truth—no, they are

after some new truths. There are truths that are new, enough of them; there are truths which seem new to you, namely, salvation by grace, by Jesus Christ; but there is no truth really new in this world, that is really, for one single moment, to be compared to this—"How shall I make my peace with God; how shall I inherit eternal life?" That, after all, is the great truth among the truths of this world. You may go away from ministers and churches; you are not bound to them; there is no sacredness which could hold you; you may go away from these institutions, if you please; but you can not go away from this truth—"You must be born again." There is no power of life except that revealed through Jesus Christ. If you go away from this, you go away into a desert from a fruitful land; you go away at your peril; you go away from life to death.

All other forms of truth by which you shall attempt to supply this central influence of the Gospel-power, will very soon show themselves to be insufficient. You may make the rounds till you shall have gone through the whole circuit, and you will be obliged to confess that although for a time pleasure lifted you up, yet in the end you were poorer for it. Worldly pleasure, as placed for spiritual enjoyment, always impoverishes man. You may rebound toward art, and say to beauty, Thou shalt be my God. Truly God is beautiful, yet beauty is not God. You may go to art, to Christian art; you may go to living art: but it will never be the formative power in the world—it is never Christ to any man, and never will be the power of God in the soul transforming, lifting up, and invigorating it.

You may go to philosophers, and try them—yet there is no Christ in them. They can never take the place of the Christ of the Gospel. They may promise, but never will fulfill their promises, like that: "I will come to you, and will make my abode with you." The word of Christ is sweeter than all promises, and the fulfillment of Christ better than the fulfillment of learning and philosophy.

There are many in this day of science, many who are gathering out precious knowledge out of those realms—things worthy to be known. You may, through science, come to a reverent knowledge of God; but if, reacting from religion, you go to science, you shall never find there Christ; and without him you shall find nowhere life and power in spiritual things. You may follow this, and say, Lo, here! or lo, there! They may take you forth into a wilderness of fantasies and images, appearances which cheat you; you may follow those who revile the old revelation, and pretend to bring a new one, but they will bring you no Christ! To whom will you go?

You may be disgusted with the way in which ministers preach, in which churches act; but, after all, it is no reason for you to separate yourself from the living truth of the Gospel—for the church of God is not in this or that name, but in every man's heart that believes in the power of Jesus Christ.

Whatever may be the freedom with which you criticise or dissent, let me say to you again: "There is no other name given under heaven whereby men can be saved, except the name of Christ. By that I do not believe that every man must state technically what is the name of Christ and the doctrine of Christ, but I understand that there is no other power but that which Christ has put forth with love and throbbing sympathy—no power but that to save men. Whether that power does not save men among the heathen, or among those who believe in false religions, is another question. This is the statement of the Bible; this power comes to those that believe, and only to them.

Now, let me say, if you are living in the world, and full of its spirit; if there are those who have come up here with the multitude from curiosity; is there not, after all, a message for you to-night? You came for none of these things, and perhaps God sent you here that I may but repeat to you those words: "A man's life consisteth not in the abundance of the things he possesseth," or that other passage: "What shall it profit a man if he gain the whole world, and lose his own soul?" You may not care for Christ, and yet the word of God standeth sure. All these things are not enough for you; they will not save you from sin, from sorrow, trouble; they will not save you from dying; they will not stand by you in the judgment day; they will not make your peace with God in eternity. Though you may have the advantage of me now, and scorn the words I speak, and laugh at my entreaty, yet the day will come which will bring these words to you as truth.

Men and friends, these are serious things; there is no other thing on earth that a man should think of so much and so deeply as "What is to become of me?" Conscience, even self-respect and pride, should make a man look to that more earnestly than anything under heaven. I don't ask you to become a sectarian of this or that church; I don't ask you to join me or any man, except the Lord Jesus Christ. You are dying in your sins; and, after all, there is a deathless need of your soul for God and the power of God; and there is no resurrection to spiritual life except that which comes through the Lord Jesus Christ. Will you go away from him any longer? Will you ever come to him? Ten thousand times he has come to you; come in a mother's tears and prayers, and in a father's counsel: in all those sweet moods of childhood when you knew not what drew from you tears of sadness; you knew not the meaning of those ways in which God kneaded your soul, and made it mellow to hear his voice. In ten thousand cares and griefs God has spoken to you, and now he has drawn near to you again.

And your attention, it seems to me, is another indication that Christ stands at the door and knocks, saying, "Open, open to me." Will you go away from him? To whom will you go for the same life-power that he has?

Or are there some here supremely indifferent to religion? Is there no message for you also? Am I not sent to you to-night, saying, "Repent ye, for the kingdom of heaven is at hand." Does not my Saviour say to me: Speak to them, and say to them, "Except a man be born again, he shall not see the kingdom of God." Has that sacred touch passed upon you? Where will you find it but in Christ Jesus, as a God of love and mercy revealed for your salvation? Will you come to him?

Or if you are already conscience-stricken for your sins; if the law has sounded in your ears its denunciations, am I not sent to you to-night, saying, "I am not sent to call the righteous, but sinners to repentance." I am sent by Christ to say, "The blood of Christ cleanseth from all sins." In all the various ways you have hitherto devised, you have not found quiet, I say to you, "There is no condemnation to them that are in Christ." I preach to you the sovereign power of Christ to give peace to your conscience. Where else will you go in the world?

Are there not some here almost discouraged? Why do I ask? I know there are. This congregation to me is like a picture gallery, and I see unwritten pictures here. There are some here who, in times of reviving, have come to me, that I might help them; but they are yet in the gall of bitterness, and the bond of iniquity—for the very reason I have explained time and again, there is no other power can rescue you except this power of Jesus Christ, which you will not receive. You have no occasion for discouragement, for as long as you have strength enough to sin, you have strength enough to repent; and I beseech you to-night to come to Jesus Christ, and do not vilely sell your birthright to your fears.

Now let me turn from those who stand without to those that stand within the fold. Many of you I have led into this church; some of you almost against your will; you were afraid of yourselves. But it was right, and I beseech you not to be discouraged because you are so tempted; and you are at times cast down because the evidences of grace in you are so small. But they that are for you are mightier than those against you. Though Satan may be both subtle as a serpent and violent as a lion, though you may be tempted by pride, by selfishness, by anger, by revenge, though you may be swayed hither and thither by passion, no strange thing has befallen you; that has always been the way. Amid all the strife, Christ stands calling out to you, "Because I live, ye shall live also." Bear up then under temptation, be manful, fight faithfully, calling out upon God, and remember Christ has said, "I will never leave thee nor forsake thee."

Though tempest-tossed, thou art nearer the harbor than thou thinkest. Some of us, at least, are almost at home, and harps are stringing their preludes of joy at our coming. Our crown waits but a few days for some of us, and for all of us it can not be a long delay. We are living very near to Heaven; it is not a time for us to cast away our hope in Jesus Christ. Come back, young man, come back! Young maiden, think again, and renew your vows and your fealty! Let all that have ever partaken of the body of Christ in form, and of Christ in fact, look up, not to the cross all blood-stained, but to the living Saviour crowned and glorified! Your home is sure, and it is not a long way off: a few days more of tears and struggles, and then the song of victory!

A WIFE SELECTED BY A VISION.

The following is but one of numberless well-authenticated visions and dreams for which we modern Spiritualists have a solution; but how do our church friends account for these things? Here is a very common phenomenon, the cause of which the world—and especially the church—are entirely ignorant of, and yet it is their business to solve it. Can there be any wonder that the church is falling more and more into disrepute, when they presumptuously stand aloof, or sneeringly speak of and turn aside, these and other psychical phenomena? It is generally believed that the great study of man is *man*; but how little is he studied or understood by those who stand forth as our spiritual guides? Now here is a case attested by prominent members of the Methodist-Episcopal church. Will that church, or any member of it, account for, or philosophically explain, this case? These columns are open for such explanation.

A SINGULAR DREAM.—We take the following account of a singular dream from the *Western Christian Advocate*:

Mr. B. had been twice married, but was left a second time a widower with six daughters and one son. After these bereavements, Mr. B. inferred the Lord did not design him to enjoy the blessing of a wife, and he resolved to sacrifice all personal conveniences and enjoyments of the conjugal relation, and never attempt to select another partner in life. This resolution he sacredly kept for nearly three years, when the arguments and counsel of the minister of the circuit, in the State of Delaware prevailed on him to change his mind. The consideration of his numerous family of daughters requiring so much a mother's care and instruction, was one of the strong reasons that had induced him to admit that his resolution had been founded in error. The minister encouraged by the good

impression he had made, and the influence he had gained over Mr. B., took the liberty to name to him a lady residing in a certain neighborhood of his circuit, whom he thought would make him an excellent wife and a good mother for his children, and appointed the time and place for Mr. B. to meet him and be introduced to her. Some occurrence took place which prevented Mr. B. from meeting the minister according to appointment.

The minister, intent upon his plan, procured Mr. B.'s consent to meet him a second time, and the appointment was made; but an unexpected Providence again prevented Mr. B. from being there at the time. They then made a third arrangement, and Mr. B. determined, if life and health permitted, he would certainly meet his friend, and be made acquainted with the lady recommended. Before the time arrived, however, Mr. B. was admonished in a dream that the woman so favorably spoken of by the minister was not the one he ought to marry, and he was conducted in a vision to the residence of the young lady that would be a suitable helpmate, and that Providence designed for him. The distance was sixty miles, and he had only traveled twenty miles in that direction. Yet the map of the whole road was laid before his mind, and the way he should go so distinctly marked in his dream, that he seemed perfectly familiar with all the road. He dreamed the distance, the name of the young woman, and the name of her step-father, Col. Vickers, the appearance of the house in which he lived, how it was painted; that it was situated near a river, with a warehouse near at hand. He dreamed, also, that there were five young ladies belonging to the same family; and had the one selected for him so accurately described in his dream, that he could easily distinguish her from the other four.

In the morning he awoke and thought nothing of his vision, except as an ordinary and rather remarkable dream. The next night he had precisely the same vision repeated, and the same things presented to his mind in a still more vivid manner. Mr. B. then began to think that there might be some indication of Providence in his dream; and all that day he made it the subject of sincere and ardent prayer, that God would direct him in the way he should go in a matter so grave, and involving so much interest to himself and his motherless children. That night he had the vision repeated the third time, and he determined then to follow the direction furnished him, and fully test the circumstances of the dream by a practical examination, and see if the results would be developed as he dreamed them. He immediately sent a note to the preacher, informing him that he had changed his mind, and must decline meeting him at the time appointed. Mr. B. started in the direction indicated by his vision, and after passing the twenty miles he was acquainted with, his dream was his only guide. He, however, had no difficulty, for the map of the road was so vividly impressed upon his mind, that he was able to distinguish his road from all others. The gentleman whose name was given him in his dream he had never seen nor heard of. He knew the farm as soon as he saw it. The house and everything about it appeared precisely as they had been presented in his vision.

He alighted from his horse, and entered the beautiful house. The personal appearance of the young lady was so vividly impressed on his mind by the vision thrice repeated, that he readily recognized her in company of the four others, whom he found in the family. He soon ascertained the name of the young woman, and found it to be Sarah T., according to his dream. This young lady had determined, and had often said, she never would marry a widower. Miss T. said the very moment she first saw Mr. B., she felt a strange tremor pass over her whole system. She had a vivid impression that he was a widower, and that he had come to see her. She afterward confessed that a sudden emotion of affection for him arose in her heart as soon as she came into his presence.

Mr. B. obtained the pleasure of an interview with her that evening, and was successful in securing her consent to visit her again, and address her on the subject of marriage. He, however, did not tell her his dream till she was engaged to become his wife. After a courtship of a few months, they were happily married, and lived together for more than fifty years. Mr. B. died on the 25th of March, 1842, and Mrs. B. lived till the 7th of April, 1847. For sixty years, perhaps, they were both distinguished and useful members of the Methodist Episcopal church.



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This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

SUICIDE.

MR. EDITOR: As your paper proclaims itself open to every earnest thought respectfully expressed, I submit the following remarks, hoping that some of your intelligent and liberal readers may take up the subject, and remove from my mind, and from the minds of many others, some doubts and disagreeable impressions on a very important matter.

There is a class of people whose sufferings excite but little pity, even in the breasts of philanthropists. I allude to *suicides*. I do not avow myself the advocate of the suicide, but I speak for the friendless, the suffering, the despairing, who, in addition to their temporal afflictions, leave earth with the knowledge that their names will be branded with infamy for ever; and surely the desperation with which these unfortunates rush from this life with that knowledge, shows the deep misery into which they were plunged, and from which they sought an escape. Justice to all must be the motto of the reformer; prejudice must be cast aside, and the judgment of man be made conformable to that of heaven, before a firm stand can be obtained on the high ladder of progress. The world is still groping for the first steps of this ladder; that is, it appears to feel in the dark, for each man is afraid to tell his brother of the bright flood of light which illuminates his understanding, which enlightens, but which for the present dazzles him.

My heart has often ached for the poor down-trodden creatures who rush, without waiting for the natural summons, over "that bourne from whence no traveler returns;" and why their memory should be the object of so much repugnance and displeasure, has often puzzled me. I have searched the Scriptures for a warrant for this holy horror, but from the first verse of Genesis to the last of Revelations, there is nothing to keep it in countenance. God said, "Thou shalt not kill," but that is understood as forbidding the shedding of human blood in malice, for he ordered the Israelites to slay their enemies, and countenanced the treacherous murder of Sisera by Jael. But two cases of suicide are mentioned in the Bible—that of Ahitophel and that of Judas—but in neither case are they mentioned with reprobation. In a book of the Old Testament, not canonical, but respected as an authentic record of the history of the Jews, the book of Judas Maccabeus, it is related that one in high honor among the Israelites "chose nobly rather to kill himself than to fall alive into the hands of his enemies." Suicide was an estimable death among the ancient Greeks and Romans, and yet St. Paul, in writing to them, does not warn them of this practice as he does of their other vices.

Some theologians call suicide warring against the instinct of self-preservation, which God has given to every creature, but at the present day we find that self-destruction is, and has been, prevalent among the primitive nations of the earth. The Indians, Chinese, Siamese etc., anticipate their end in great numbers, and even animals are not free from this desire to escape from a disagreeable lot. Take an eagle from his native mountains, and he will refuse all nourishment—he will commit suicide. A race-horse, put before a dray, will pine away and die; doves, separated from each other, refuse to drag out a miserable existence. But there is no need of enumerating instances; they will suggest themselves to any reflecting mind.

I think it cowardly in any one to run from the battle so long as there is a prospect of gaining the victory; but when the enemy comes in overwhelming numbers, what is to be done? A strong man, fully armed, would be shamed for ever, did he turn from his equal and flee without showing fight; but a weak woman in the same position would show more discretion in not facing the foe.

Now, I request, respectfully and earnestly, some intelligent Spiritualist to inform me if it is the opinion of leading Spiritualists that suicides not only lose their standing in the good opinion of this world, but that their act will be imputed to them as a crime in the next? When I say suicide, I mean a person who has been driven to that act through heart-sickness, utter hopelessness, loneliness, inability to be, or to do anything, in this world.

A LOVER OF FAIR PLAY.

Our "Lover of Fair Play" is not mistaken in supposing this paper to be open to every earnest thought respectfully expressed, and we accordingly give place to his and other thoughts thus expressed on subjects calculated to instruct and elevate mankind.

A friend who saw and read the above communication on its receipt, thought it not best to publish it, fearing that some persons, morbidly inclined to despondency and suicide, might be confirmed in this inclination, by sympathy of states and sentiments with our correspondent; but we must consider this very state and sentiment the result of that ignorance and error which this paper aims to correct; besides we trust implicitly in the power of *truth* in its appeals to every reasoning mind, to *prevent* these states and sentiments. Let us ask, then, Whence and why is human life on the earth?

In answering this question, we reject *in toto* the idea that human life is evolved and conditioned by any arbitrary fiat

or caprice of God or of nature. On the contrary, we maintain that human life is one phase of the divine unfoldment—that it is a part of the Divine order, and that it is not only essential to the ultimate purposes of divine Providence, but that *here*, on this earthly plane, man, of necessity, first takes on a conscious, immortal individuality, and that a residence on this earth, until called away by a death not of his own seeking, is important, if not essential, to the perfecting of his immortal functions and capabilities. Hence it follows that suicide is not only a violation of the divine and natural law of unfolding, but is an attempt to set God and nature at defiance. The attitude of a suicide is that of open rebellion against God, against nature, and against the orderly and progressive unfolding of manhood. The suicide assumes an attitude much like the man who presumptuously smites with a rod the waves of the sea, and bids them be still, or stretches out a sceptre over the hills and valleys in spring-time, and forbids vegetation to spring forth. It seems to us that any person capable of contemplating suicide, must see his foolishness reflected in the light of these thoughts and comparisons.

Man lives, and why? To die by his own hand? There is a cause for the life of man on the earth, which must be adequate to that life. Can that *cause* be honored by attempting a destruction of that life by suicide? No animal that we know of ever attempts to destroy its own existence under any circumstances. On the contrary, in all phases of life below the human, both in the animal and vegetable kingdom, there is manifested a universal loyalty to the divine ends of being. It may be said that animals and other living things are not capable of the physical and mental sufferings, reflections and despondencies, to which human beings are exposed. This we are proud to admit, and at the same time spurn the imputation that our capabilities to supply our needs, or to endure our sufferings, have *not* kept pace with our increased needs, and exposures, and despondencies. Shall the superiority of man over other living thing be set up as an *excuse* for rebellion against that which gave him the pre-eminence?

But it is utter foolishness to look to God or nature, or to their laws and unfoldments, for apologies for suicides. Let us then give a little attention in another direction. Suicides are in all cases abnormal; that is to say, suicides are the result of violations of natural laws. No man whose life has been orderly can contemplate the putting an end to it. The thought of suicide is shocking to the normal life and nature of man; hence the committing of suicide is the seal of a shameful life, a monument of reproach reared by the guilty hand.

Various apologies are written out and left by those who commit suicide, which are expected to excite sympathy, and, if needs be, pardon for their folly; and these are daily paraded before the public, through the newspapers and otherwise, and sickly sentimentalities are offered in connection with them, which signify to those having the foolish and wicked act in contemplation, that it will excite sympathy, and give them more notoriety than they can otherwise obtain, and redeem them from the general impression that they lack energy and are cowardly; and, on the whole, and in view of the probable idea that this will be the last of them, and of the morbid public sentiment on the subject, they conclude it will be a bold strike and the crowning act of their lives. Such is the sentiment that floats on the surface of popular life, and scarcely any endeavor is made by the press and pulpit of our country to impregnate the minds of the people with the deep and immortal significance and responsibilities of human life.

Notwithstanding all that issues from the popular pulpit and the press, there is really but very little expectancy of a life beyond the present, and little or no knowledge of the relation the present life bears to it; and we are not to expect moral elevation and prevention of suicides under such a mental and spiritual *régime*. It is a singular fact that few, if any, so-called and openly-avowed infidels commit suicide. The reason of this lies in their being notoriously *reasonable*. While they reject the idea of a life beyond, they *think* and *comprehend* enough of the significance of the present life to protect them from this most sinful act. But the alleged caprices, banterings, and schemes of God, as falsely presented by the popular religions of the times, for the saving of souls, is so shocking to the moral sense and rational nature of human beings, that the mind succumbs under the mountain of doubt and despondency, and yields up the ghost of individual

responsibility for its own salvation, and throws itself into the cauldron of boiling speculation, to take its chance of floating upon the surface, or rising on the heated vapor. Hence there has grown up a most culpable ignorance of a life to come, and consequent recklessness of the present life. We must insist that the popular religious teachings tend to *draw the mind from its natural course and growth* in close contact with God, and in contemplation of his works and ways, and overawe it, and prostrate it at the shrine of priestly devices. Hence suicides often occur among those who have thrown themselves into this "boiling cauldron" of the inconsistencies and disputations of professors of religion. They occur among priests, even, as well as among those who have neither preached nor professed, but have been stayed in their natural thought, and confounded by these views and influences.

DOES MODERN SPIRITUALISM ENCOURAGE SUICIDE?

Lo and behold! it is said of those who *know* of another life, and hold tangible communion with Spirits, that such knowledge and communion induces people to commit suicide! Against this idea we protest, and for good reasons, some of which we here briefly state:

First, modern Spiritualism rests on no mere faith, belief or speculation, but on demonstrations made by Spirits to the *natural senses* of men.

Second, All demonstrations to man's natural senses challenge their thought and reflection, like other things of nature, and nature and its legitimate wants and influences never mislead and never induce her devotees to violate her divine order or laws. By virtue of the very fact that spiritual manifestations appeal to *reason*, those manifestations guide and confirm the mind in the search and channel of God's truth, and from the search and discovery of this it soon forms a habitude of trustfulness. There is no fear or rebellion here, and no desire to break from nature's fold.

Third, Spiritual intercourse imparts more of the divine life from a diviner plane, and consequently ennobles and exalts the recipient, and enables him to comprehend more of the divine order and more to conform his life thereunto; and hence he is farther removed from that plane of life in which suicide is possible.

Fourth, Intercourse with Spirits teaches not only that another life awaits man, but also teaches him the *relations* of the present to the future life, and the consequence of an idle or ill-spent existence here.

Fifth, Spiritual intercourse and its significance teach the *value* of a moral, industrious, and well-spent life here, and that pretended absolutions for sins here or hereafter is false—that the consequences of sin are disciplinary; and hence the injury, wrong, injustice, and folly of the pretended transfer of the consequences of sin from the sinner to an innocent party.

Sixth, Spiritualism teaches that atonement for sin is only predicable on a reformation in life, and restitution to injured neighbors so far as possible.

Seventh, Spiritualism teaches that man *can not kill himself*, and that no man can kill another, and that a resort to suicide as an escape from burdens, anxieties, and troubles in life, is violence against God, nature, truth, common sense, common humanity, duty, and the best interests of the suicide. It is important to the best interests of man that he lives on earth the full term of his natural life. His very earthly existence is arranged in intimate relations with the universe, and what are called surrounding influences, and he has no just right of himself to interfere with these influences and relations, and his doing so is a sin, not only against his own best good, but against his surroundings, and against unfolding nature. If a man is contemplating suicide, *this fact* should be to him conclusive that he is not living in divine order; hence he should stop short in his career, and reflect. He should at once make his state and condition known to his friends, who should feel that they are in a degree responsible for it, and all should set about a self-examination to ascertain where the fault is, and what the remedy, and set about an earnest reformation.

But the great facts which modern Spiritualism discloses, that a man can not die, but can only change his state or form of existence—that he can not get away from the consequences of his error of life—that there is no arbitrary forgiveness of sin, and no escape but in restitution, reformation, and putting himself in divine order—should be sufficient to deter every one from the rash act of suicide. Modern Spiritualism lends

no countenance, no sympathy, no respect or honor to suicide, and in its light we must ever consider the act as a melancholy exhibition of weakness, and the lack of fortitude to brave the adversities and meet the vicissitudes of life in a philosophical spirit.

In closing this already too long article, we will only say to those who contemplate suicide, *Hold on*; reflect, unburden yourselves to your friends, and determine, at whatever sacrifice, to put yourself in divine order, and to profit by that neglect of truth and duty, or by that misspent life, which has suggested this awful deed to your mind, and stand firm in your integrity, and in your reliance on God, and thus you will find a sufficient support under malicious aspersions, and a safeguard against melancholy forebodings. Put on the armor of righteousness, and work for human elevation, and this shall exalt you above the plane of despondency, and the sin of the suicide.

REV. T. STARR KING IN DR. CHAPIN'S DESK.

Last Sunday, Mr. King preached for Mr. Chapin, from these words, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—Phil. 3, 7 : 8.

The preacher made use of this text to show the importance that men should know what they are living for—that they should live for principles, and not float on the surface of expediencies. St. Paul counted all other things as dross in comparison to the divine law which Christ had unfolded to him, and in honor of the truth he sacrificed family, friends, position, ease and comfort, and set himself about living and preaching that Divine truth.

The preacher illustrated his theme by a piece of rock in which the careless observer saw nothing of value; he who sets himself about discovering its significance finds wrapped up there the principle of crystallization and the laws which hold the worlds together, and in their orbits. He said it was man's privilege to receive and be benefited by a knowledge of, or to suffer from the ignorance of, Divine Providence, but the real value of a man is to be determined by the objects of his life, whether he lives for to-day or for all time—and by principles. The preacher maintained that those who do not live for principles can not value even friends except by the percentage they can make out of them; but that spiritual life demands a principle as its basis of value, and finds it in every body and in every thing, and that he only who has a regard to principles can comprehend in some degree the Divine Providence, and rightly value life. All things else, he maintained, should be considered as loss in comparison with the immortal principles embraced in man's nature, and guiding universes in their course.

Dr. Chapin will return to his recently purchased residence in Thirty-third street, the present week, and will commence his regular discourses in his church next Sunday; and henceforth, to the end of the present volume, we expect to publish in each issue, one sermon by Dr. Chapin, and one by Henry Ward Beecher.

The American (Un)Scientific Association.

We were "impressed" to repair to our sanctum at an early hour this morning, where we found upon our table (whether in a trance or waking state our readers may judge) the printed proceedings of this august Body. (By *august* Body we mean the Body that met in *August*.) In this volume are published papers read before the Association by eminent Professors, of a few of which we give the titles as follows:

1. "On the bad policy of scientific bodies, like our own, entertaining questions the agitation of which might tend to expose our ignorance or to overthrow theories to which we already stand committed, especially when such questions relate to a Spirit-world, or its connection with the material state of being. By Professor O. Fogy."

2. "On the reasons why roosters crow at precisely one o'clock at night, with side remarks upon the laryngeal anatomy of the Shanghai breed as explaining its elongated semi-effusive monotone. By Professor Highecockolorum."

3. "Microscopic observations on the dissected digit of the scarabæus. By Baron von Humbug."

4. "Analysis of a triple distillation of moonbeams. By Professor Lunis."

5. "On the properties of the parabolic curve in the tail of a King Charles spaniel. By a scientific Tailor."

6. "A final solution of the question how the apple got into the dumpling, and after it got in how it ever got out again. By Dr. Gourmand, an al-lummux of 'Ale College."

These papers are interspersed with reports of extemporaneous discussions, in which the various subjects, from the stand-points of the different speakers, are considered geologically, cosmologically, palæontologically, ontologically, astrologically, gastrolologically, and tautologically.

Mesmerization of Plants.

Why not, if man is a macrocosm, and comprehends all below him? We recollect that some eighteen years ago, when Dr. Collyer was traveling through the country, lecturing on animal magnetism, a skeptic, at one of his audiences at a village in Maine, for the purpose of bringing the subject into ridicule, arose and ironically stated that he knew animal magnetism to be true, for he had a half-grown hog in his pen which he could put to sleep at any time by a few moments' manipulation. The doctor, nothing daunted, arose and completely turned the laugh upon his opponent, by saying that that was in perfect accordance with a cardinal doctrine of animal magnetism, as all the writers on that science, from Mesmer down, had taught that *similarities of nature* were favorable to a prompt and successful operation. But we were going to say something of the mesmerization of plants. A paragraph has lately appeared in one of the London journals detailing some experiments in this line, performed by a Frenchman. Two pot plants, geraneums, of the same species, and about the same size and thriftiness, were growing side by side in his window. One of these he magnetized daily, and treated with magnetized water, while he wet the other with common water, and did not magnetize it. The plant subjected to the magnetic treatment grew far more rapidly and thriftily than the others, and bore a larger number of flowers, of more brilliant colors. The same experiment was tried with the same results, on two specimens of the deadly night shade, also in pots. Will some of our mesmeristic readers repeat these experiments, and either verify or disprove the results said to have been obtained by the Frenchman?

About Ministers.

A genial, good natured clergyman of a strictly orthodox denomination, but who has an idea or two of his own concerning certain discrepancies between professions and practices in the high office which he himself tries to honor, called at our sanctum a few days ago, and in the course of a familiar chat gave us the following significant anecdote:

A wayfarer inquired of a man whom he met in the road—

"Can you direct me, Sir, to the house of Mr. So and So?"

"Yes Sir," replied the other; "when you get to the top of the hill, you will see a minister pointing to the south; you go that way for about half a mile, and you will see another minister pointing to the west; go that way for about three quarters of a mile, and you will see another minister pointing to the south again; go that way, and the first house you come to is the man's whom you seek. Do you understand?"

"Yes," said the other, "I understand; but now tell me why you call those pointers *ministers*?"

"Why, arn't they ministers?"

"No, of course they are not ministers."

"Well, they are just like ministers, any how, for they point the way and don't walk in it themselves."

We are sorry to believe that our friend's anecdote suggests more truth than poetry.

Judge Edmonds at Dodworth's Academy.

MR. PARTRIDGE: Not seeing you at Dodworth's Academy on Sunday morning, I feel a little disappointed that you did not have the opportunity of enjoying, with the rest of us, the discourse of Judge Edmonds, an able advocate of the spiritual cause—that subject which is awakening a dead world to a sense of the realities of a future and progressive existence, where the cares of this life and disease of the flesh shall not be any longer a bar to the progress of the Spirit. My object in these few lines is simply to say our Hall was opened for the lectures, after a vacation of the summer weeks, by a discourse which well compensated the listener.

S. T. Munson has discontinued business at No. 5 Great Jones-street, and can be seen or addressed at No. 143 Fulton-street.

"F.'s" REPLY TO "PSYCHE."—No. 2.

As "Psyche," in his article in the last week's issue of the TELEGRAPH, announced the controversy pending between him and me to be closed on his part, I will endeavor to avoid raising any new issues, but will confine myself to pointing out the failures and irrelevancies of his last, and will be brief as possible.

First, then, and as to the chief point that now seems to demand my attention—after all the variety of statement and illustration I have given, directly and incidentally, in the course of several articles, in respect to my position as to natural and spiritual spaces and times, and the distinction between them, I am not a little surprised that so penetrating an intellect as that of "Psyche" should so grossly misconceive it, and should pass over my statements and illustrations as matters deserving only the very slightest attention. Concerning what I had written on this subject, he says:

"The clearest apprehension I can get of 'F.'s' meaning is, that spiritual spaces and times are brought into view or cognized from states or conditions; that is to say, that they, being outstanding actualities, are perceived and apprehended thus and so, when this state or that permits them thus and so to be seen and apprehended; whereas, natural spaces and times are measured, not by states, but by standards, in the ordinary way, such as feet and inches, hours and minutes, etc."

The reader who has followed me attentively through my articles on "The Spirit and the Spirit-world," is called to witness that my effort has not been specially to point out the distinctions of the manner in which natural and spiritual spaces and times are "brought into view" and "cognized," or "measured," but to point out and illustrate the *distinctions themselves*, and what they consist in. I have never denied that even natural spaces and times "are brought into view or cognized from states or conditions," or "are perceived and apprehended thus and so when this state or that permits;" nor have I denied that spiritual spaces and times may be measured by what, to the Spirit, (not to man in the flesh,) would be "feet, inches, hours, minutes, etc." I have simply contended that natural space is the interval of natural distance between one natural object and another, while spiritual space is the interval of spiritual distance between one spiritual object and another; and so, correspondingly, of time in the two worlds. I have therefore denied that natural spaces can be measured by spiritual standards, or spiritual spaces by natural standards—denied, for instance, that the distance between my physical body and the corner of the street can be measured by the degrees of my spiritual affinity for the corner of the street; and, on the other hand, that my friend "Psyche's" spiritual or affectional nearness to, or remoteness from, his wife and children, or any system or object of thought or affection which may be represented in correspondential form, can be measured by yards, feet, inches and barley-corns in the natural degree of those standards of measurement. Yet I have contended that these spaces and times in the two worlds in all respects correspond to each other, though they are not identical, but differ from each other in precisely the same way that natural, in any case, differs from spiritual. In the spiritual world, therefore, according to my doctrine, spiritual nearnesses and remotenesses—that is to say, the nearnesses and remotenesses of things according to their relations to the affections and thoughts of individual Spirits, or the general society of Spirits, actually appear as intervals of spiritual distances, which are as real as the natural distances that appear to us in this world, and which may be actually measured, not by a natural yard stick, but by a yard stick corresponding to a natural one, yet differing from it in precisely the same way that the Spirit and spiritual world differ from the natural man and natural world. Does this make the spiritual world to be in natural space, either beyond or this side of the "Milky Way?"

To look at the subject in another light, let the reader abstract his mind entirely from the sphere of the outer and natural senses, and carefully observe that the spiritual world is what its name implies—the world of Spirit—SPIRIT—that is to say, the world of "substantial mentality," or love and thought, in contradistinction to a world of matter that is of itself dead. Love constitutes the actual substance of that world, while thought constitutes its form—meaning here the Divine Love and the Divine Thought, with such modifications of this idea as are necessitated by the presence and interaction of the microcosm man, or individualized human Spirit, as hinted in the closing part of my tenth article on "The Spirit and the Spirit-world." Now, to speak of an abstract and physically

unembodied *love* or *thought* as having any particular locality in *natural* space, or as having a measurable or conceivable distance from any given point in the *natural* world, would be manifestly absurd. When, therefore, I speak of the *distinctness* and *separateness* of these divine love-substances and thought-forms, that in the other world are cognizable to the fully open spiritual senses, as things here are to the natural senses, and when I speak of the intervals or *spaces* that appear between them as necessitated by this very distinctness and separateness, why should "Psyche" persist in understanding me to use the word "space" as having any relation to *natural* localities or spaces, as estimated from the "Milky Way," or any other system of natural creations? And why should he, on this ground, charge me with turning round and advocating the very theory concerning the spiritual world which he admits that I have previously "smashed down and stamped out?"

I admit that it is difficult for the common mind to hear the word "space," even when used in this qualified and guarded manner, without attaching to it the merely *natural* idea of space; but it is no more difficult than it is to think of a Spirit without attaching to it the idea of some kind of corporeity that travels through the terrestrial atmosphere, and that is incapable of passing through solid walls and closed doors; but I am happy to know that thousands have overcome this difficulty, and that all others may overcome it who can lift their thoughts above the sphere of the mere natural senses. But if the word "space" can not be retained without obfuscating the mind of my friend "Psyche"—if he can not hear it applied to the spiritual world, under *whatever* definitions and qualifications, without attaching the grossly natural idea to it, (in which sense of the word I have all along asserted that the spiritual world is *not* in space,) then I am willing that he should drop that word, provided he will preserve the *idea* of a distinction of outstanding objects, with *intervals* between them—which objects and intervals, I maintain, are real in both worlds, claiming the right to *assume* this until he shall have invalidated the immense amount of *prima facie* evidence upon the point.

The distinctness of my theory concerning the Spirit and the Spirit-world, from that which it is admitted I have demolished, being thus shown, and the main point on which I was originally attacked being vindicated, little more needs be said by me in this connection. A few other points in "Psyche's" argument, however, will be briefly noticed.

My friend thinks I misstate his argument in respect to the impossibility of God contacting with matter or with things of (natural) space and time, unless God is matter, and hence a being of (natural) space and time. But I still contend that if his proposition on this point is true, it must be true in virtue of the truth of an antecedent proposition which I have proved to be false—viz.: "That two things which absolutely *are*, and yet are absolutely different from each other, with no ratio or degrees of continuity between them, can not by any means contact with each other." Now, be it observed that the very terms of "Psyche's" argument suppose it to be admitted, for the time being, that matter and natural spaces and times *are*, and this is supposed to be admitted for the purpose of showing an absurd consequence of the admission; but when I show that this supposed absurd consequence does not follow, but that two things that are actually different do contact with each other without respectively losing their identity, he says: "I never denied that two things which absolutely *are* (matter, for instance,) could contact with each other. On the contrary, it is self-evident that they can." Very well, "Psyche," suppose, then, I take advantage of what you have previously granted me for the sake of the argument, that matter is, and God is, you have here admitted as "self-evident" that they can contact with each other, because they both "*are*." Your parenthetic clause, "Matter, for instance," does not save you here, because you admit as "self-evident" the broad principle that "two things which absolutely *are*," and hence *whatever* two things "absolutely *are*," may contact with each other. What, then, becomes of your postulate that the visible universe is not as outstanding in space and time, because *if* it is, then God, to contact with it, must co-extend with its spaces, and co-endure with its times, and hence must be matter? I hold it to be "self-evident" that it is the nature of mind, especially of the Infinite mind, to comprehend, volitionally act upon

and thus "contact with," all things that *are*, even though they may be as different from itself as it is possible.

"But," continues he, "I have held, and do now hold, that that which absolutely *is*, (such, for instance, as the visible universe is claimed to be by materialists,) can not contact with that which only *seems* or *appears* to be." This, certainly, is a curious sentence, considering the admitted intellectual acuteness of the source whence it emanated. That which "the visible universe is claimed to be by materialists," is here instanced as that which *is*, though "Psyche" has all along been telling us that this is the very thing which *is not*, but only *appears* to be! And this it is, we are told, that "can not contact with that which only *seems* or *appears* to be"—meaning now, I suppose, by "that which only seems or appears to be," that which stands in contradistinction to the visible universe, viz.: as he defines it, the form or object (house, for instance,) seen in a dream or "the mesmeric trance." But this form or object he has all along contended is unreal, while the outer, visible universe itself, is unreal, so that his argument amounts simply to the statement that one unreal thing (which means a nothing) can not contact with another unreal thing, or nothing—a point which I have no disposition to dispute. I can not account for this confused and confounded statement from so clear a mind as that of "Psyche," unless there was something confusing and confounding in the argument to which it is a substitute for a reply.

A little farther along, he says: "That which has actual being, can have no ratio or relation, and can not come in contact, with that which has no being at all, but only the appearance and phenomenon of being." Just so, "Psyche," that which is a something can not come in contact with a nothing. There never was a truer word than that spoken. Prove to me that anything "has no being at all," and is a nothing, and I will no longer contend that that nothing is a something, or that a something can ever come in contact with it. But when you assume that the visible universe is a nothing, you assume the very point in debate, and which I do not feel disposed to grant you in the absence of more proof.

In reply to my argument that "Psyche's" theory virtually confounds all *apparently* outstanding and sensible objects, and even persons, with himself, or with the "sense degree" of his own mind, he says:

"But the evidence I have that my friend 'F.' is not me, or a part of me, or included in me, is because I am able *affectionally and rationally* to cognize him as *well* as sensuously. He to me has a *super-sensuous and logical* existence. I am able to prove his existence *otherwise* than by the senses. There is no evidence to prove the external existence of this table but the report of my senses, which I logically and experimentally know to be fallacious. Consequently I have no proof, nor can not have, of its existence out of my senses."

Grant that "Psyche" may have some evidence *a priori* that some man or men must exist beside himself, could he have any evidence *without* the testimony of the senses, natural or spiritual, that the definite I, or any other *particular* person, exists *per se*, and outside of himself? Was it not his senses that first reported to him the definite, outstanding existence of "F."? and did not all his logical processes come in *after*, and upon the *basis* of, that report? And was it not precisely so with the table? and after the outstanding existence of *that* is reported by the senses, may he not "affectionally and rationally cognize" that table for its uses, its beauty, or for its value as an object of property, and thus logically *confirm* the report of the senses as to the real existence of that table, as certainly as he can confirm their report as to *my* existence? To me it seems that the same *general* class of proofs that would establish the existence of a person outside of "Psyche's" senses, would prove the existence of a table, or any other object of the visible world.

Why "Psyche" should have passed in total silence my argument that an *appearance* necessarily implies an *appearer*, and *one to whom* it appears, and that these two are necessarily different and outstanding from each other, I leave for the reader to judge.

Protesting that it was not my intention to turn "Psyche's" positions into ridicule, and that I have none other than the most friendly and affectionate feelings for my good brother, I here commit the case to our readers. In doing this, I have no disposition to withhold the acknowledgment of my belief that a great truth has been laboring for utterance through "Psyche's" pen, but that it has not found such utterance, simply because it has been misconceived and turned into an untruth; and as I have perhaps but partially and inadequately developed my own conceptions of that truth in my tenth article on "The Spirit and the Spirit-world," I may give it some farther attention hereafter.

SERMON BY REV. H. P. CROZIER. CHRISTIAN CONFORMITY.

PREACHED IN THE UNIVERSALIST CHURCH AT HUNTINGTON, N. Y.
"For John came neither eating nor drinking, and they say he hath a devil."
"The Son of Man came eating and drinking, and they say, behold a man gluttonous, and a wine bibber, a friend of publicans and sinners: but Wisdom is justified of her children." (Matt. xi. 18, 19.)

The burden of John's preaching and of Christ's was the same truth: "Repent ye, for the kingdom of heaven is at hand." A new order of things is to be set up—a new dispensation of truth, the very conditions of receiving which are repentance, and its effects a new life—not a negative goodness, content to do no wrong, but a positive goodness, which expels evil and diffuses beneficence.

But with a unity of aim in their preaching, how great the diversity of their methods! John the Baptist rises up before the mind like the image of some grand old Hebrew prophet, who has forgotten the body in his zeal for the soul, and disdained the world he lives in for the invisible world which glows in his vision. He is all the superlative of masculine. He has forgotten that he had a mother, and never had a sister. He knows nothing of the delights and endearments of home, having never made the discovery that he has a heart, that completes its life only as it divides its joys and sorrows with others. His home is the wilderness; his meat, locusts and wild honey; his raiment, camel's hair and a leathern girdle; his religion, austerity, non-conformity, and justice. No ghost of a man, no mere ranter, no man of idle words, was John the Baptist. He was in earnest, and meant that those who came to his baptism should be in earnest also, and bring forth fruits meet for repentance.

To Pharisees and Sadducees, who flocked to his baptism, reposing upon ancestral pride, as they were Abraham's children, he says, "God is able of these stones to raise up children unto Abraham." To the people who inquired what they should do, he said, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the publicans he said, "Exact no more than that which is appointed you." And to the soldiers, who also felt the spur of duty under the lash of his preaching, and inquired what they should do, he says, "Do violence to no man, neither accuse any falsely, and be content with your wages." Such are the fractional glimpses we gain of this Forerunner of Christ. An earnest man, but rough in his earnestness; a bold and truthful man, but blunt and severe in his address. No social nature, no affectional nature, no lodger at a friend's house, no sympathizer, no consoler, no lover—but the "voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." My friends, Christianity may thus be heralded in an age of gross materialism, and the saddest and dearest dumb-show observances; but it is not thus to be perpetuated. The Christ "came eating and drinking." He was a social conformist. We read of no eccentricities in his apparel, his diet, his social life, his preaching. He everywhere honored and acknowledged the claims of human nature. We see him at the wedding in Cana in Galilee, turning water into wine. Although he goes to the desert and the mountain, and has his temptation in the wilderness, we also see him at the feast of one of the chief Pharisees—also at the house of Zaccheus, the publican. We hear his voice in the public assembly; and on the hill side, at the opening of his ministry, are uttered those beatitudes that shall make the Sermon on the Mount as imperishable as the needs of the soul to which it ministers. He has his friendship with his disciples, and the family at Bethany, and so much of the affectional nature, that he received sinners and ate with them; and the Marys that followed him all through his ministry, were the last at the cross, and the first at the sepulchre. A warm and affectionate nature, sympathetic and friendly, is the only magnet that draws constancy and devotion from the loving heart of woman. The Deity, robed in the form of John the Baptist, would have no power to touch the springs of the heart's love, however he might act upon men's fears.

1. We have with John the Baptist a type of piety that ignores the world.
2. We have in Christ a type of piety that uses the world.

One is asceticism, the other conformity. One is recluse, the other social. One virtually uses the world only as a footstool of sorrow and penitence, to be fitted here for a better hereafter; the other accepts its joys, it hopes, its happiness, its amenities, its beauty, as of God—the lights of its shadows beguiling us onward through many a dark valley to the perfect light of a perfect love. One type of this piety makes a bigot; the other a Christian, the highest type of a man. One regards the world itself, in all its energies, groaning under the curse of God; the other refers all the disorders of life to man's evil and ignorance, and not at all to the divine displeasure, and makes the purity of the soul the lens through which the whole voyage of life is transfigured, as a voyage in the arms of a protecting Providence, that will not cease to care for man when the sentinel stars shall go out and the sun grow dark.

1. We will consider the type of piety that ignores the world.
2. The type of piety that uses the world.
3. The Christian limitation of conformity. "Using the world as not abusing it."

1. The type of piety that ignores the world, looks upon it as cursed for man's sake. The doctrine of the Fall is its cardinal doctrine. For man's sin the earth is cursed. "Thorns and thistles are brought forth, and man is to eat bread in the sweat of his face," because the woman and the man have eaten of the forbidden fruit! Nature becomes unfriendly to man, and frowns upon him, muttering retribution for his disobedience. No friendly alliance can be formed with Nature, because it is monitory and retributive. Its penal laws revive the memory of his shame as an outcast from God, and roll upon him the currents of death. The earth is a theatre of penitence, prayer, and conflict, and to be loved mainly for furnishing the lost soul a divine mediator, and the tired body a grave where it rests in the hope of a resurrection!

Starting with this assumed theory, resting upon an oriental fable, what result could be expected other than we see?—The trail of the serpent is

over all." The devil has supremacy. And bemoaning piety has sung in sentiment for ages, with Dr. Watts—

"How vain are all things here below,
How false and yet how fair;
Each pleasure hath its poison, too,
And every sweet a snare."

The gorgeous dress with which Nature comes from the hand of God every spring-time, rustling with foliage and flowers, singing the coronation hymn of the coming autumn, stealing upon the soul like the intoxicating Spirit of Beauty, is but an illusion, to cheat our souls of heaven in their idolatry of the earth!

The lover and the maiden, just come in possession of the first installment of affection from the dear God, the life-pulses throbbing with a new and strange delight, the heart shrouding the image of its new love each moment of conscious memory, and the imagination gilding the future with such circumstances and scenery as only befit their paradise—are religiously warned that such idolatry is punished by a jealous God, who demands all the heart; and it has passed into a household proverb, that an idolized wife, or child, is first smitten with death! As though God himself were not loved in the love of his children!

This type of piety holds its breath in the midst of gayety, music, dancing, the drama, and innocent fireside games, so natural to young and lively people, and therefore innocent, because *natural*, when enjoyed with proper moderation; because it looks upon all the desires and inclinations of the natural heart as depraved and corrupt in the sight of God. In 1846, the New School General Assembly, convened in Philadelphia, passed a resolution, declaring dancing a sin that should be dealt with as a grave offense by the Church; the same General Assembly passed a resolution, that slaveholding is no bar to Christian communion! Although two wrongs do not make a right, such church legislation strongly reminds one of a certain class of old, who were said to "strain at a gnat, and swallow a camel." The Orthodox Quakers have set their faces and their religious principles against music, and will not tolerate a piano in the house among their brotherhood, because it so pleases the natural man, and adds to the gayety of the heart. This divinest gift of art, that steals over the senses like the harmonies of heaven, that softens and purifies the worst natures, and makes the best better, is ruled out of the Quaker Church and social life, on the principle of non-conformity. The people of the world use it—therefore the Lord's people must not! So with the dress of this denomination, which owns one color and one shape from generation to generation. It adopts drab, and impeaches all gay colors, because worldly people are fond of bright and diversified apparel. It adopts the straight color and broad brim, because gentlemen wear the rolling collar and the beaver.

The eye is pleased with diversity and variety, and wearies with monotony. No palace of cloud, or gorgeous sunset, rolling streams of struggling light through vapory mountains of purple and gold, with a profusion and glory that shame alike the imagination of the poet and the brush of the artist; no emerald landscape, skirted with gigantic forests, and embosomed with silvery lakes and streams, and tinted with clover and flowers; no rainbow, spanning the heavens; no picture glowing upon the canvas of Raphael or Murillo; none of these can weary the voracious eye, or satiate its endless curiosity; and if variety, beauty, gayety, gorgeousness, far transcending the reach of art, are sinful, then certainly God has made a mistake, either in the laws of vision, or the creation of objects appealing to the eye, and painting their images and hues upon its retina.

This religious contempt of the world has led to the saddest results in the history of the Church. Monasticism, which had its first origin in the early persecution of Christianity, compelling persons to choose between violent death and involuntary solitude, soon became a voluntary institution, and a monk came to be regarded as pre-eminently religious. "He had retired from the world, to give himself wholly to God, and to live in solitude and abstinence." Institutions called monasteries sprang up in every country throughout Europe, and from the fourth to the first of the fourteenth century, they seemed to enjoy uninterrupted prosperity. Think of the state of religion for a thousand years, where indolence, and solitude, and celibacy, are the three elements of faith; and where, by making these vices sacred, of necessity their opposite virtues—industry, sociality, and marriage—are rendered profane! But idleness breeds vice, and vice brings inevitable retribution. These institutions, founded to foster piety and learning, destroyed both. The monks became profligate and licentious epicures. Being too lazy to study, they of course became illiterate. Their ideas of life and duty were confined to opulence, idleness and pleasure. Wolsey, in the reign of Henry VIII., found them the greatest obstacles to learning. Archbishop Cranmer found them opposed to the Reformation. The number of these institutions, including their colleges, hospitals, chantries and free chapels, suppressed in England by Henry, was over three thousand. Fifty thousand monks, idle and unproductive, were here quartered upon the industry of the people, and in return chanted hymns or said mass for the souls of the donors. Men who lived in daily and hourly violation of all the laws of life and health, were the ministers to the spiritual health of others. Let it not be thought that this great injury and abuse has died with the past. Far from it. As the past has given us a false theology—false because untrue to nature and reason, and the clearest insight of inspiration—so the past has given us a false classification of the sacred and the secular, as to time, functions, duties, which will outlast generations, although it surely will yield to time and a spiritual Christianity. In most communities, there is one standard of propriety for a minister and his family, and another standard for the people, more liberal. This is manifestly absurd, and if founded in reason, it would imply that the minister is either more or less than a man. As he is neither more nor less than a man, this

false standard of clerical propriety is an inherited standard, to be outgrown, with much other superstitious education. So, too, the conceit that a minister shall not labor, or do business, not even enough for healthful exercise, is a powerful superstition, that never had any precedent with Christ or the Apostles, but only with the monks and clergy of a degenerate after age—a conceit reposing upon the absurd idea that clerical functions are sacred, and business profane—a conceit that is slaying its thousands, who die prematurely from overworking the mind and underworking the body.

2. The type of piety that uses the world. "The Son of Man came eating and drinking." Christ came a social conformist. He was no ascetic or recluse, shutting himself out from the world for the practice of a solitary and rigorous discipline of the soul. He was no innovator of his age in matters of dress and outward social life. He was the regenerator of the heart. He had such a dislike for *conventional devoutness*, that by precept and example he mostly enjoined secret prayer. He had such a joyous consciousness of freedom and pleasure in obedience, that he forbade men to be of sad countenance, even in fasting, but commanded that they should anoint their head and wash their face, that with cheerfulness they might not appear as fasting unto men, but only unto God, who seeth in secret. Although he bid men seek first the Kingdom of Heaven and its righteousness, to the neglect of worldly interests in the way, he says: "all these things shall be added unto you, for your Heavenly Father knoweth that ye have need of these things." So the very Scripture, used so much to reprove men for worldly enterprise, is a warrant for it, inasmuch as Christ would have business followed with high aims, holy purposes and consecrated affections, in which frame of mind success is all the more certain. He was a great and tender lover of Nature. Take from his oral teaching the constant and simple analogies of nature, and what have you left? The rain and the sunshine—the lilies of the field and the tender grass—the sower and the seed—the fowls of the air, and the sparrows, so small two were sold for a farthing—were all teachers of divine truth and Providence. He called men, evil men, the children of God, and made the divine impartiality in nature the standard of the highest obedience in life, that they might be characteristically the children of God.

The type of piety, then, that uses the world, has Christ's endorsement; and it assumes that everything that God has made is good! The divine benediction, "and God saw everything that he had made, and behold it was very good," pronounced at the morning of Creation—it extends as much to the perpetual miracle of creation around us. God is not smiting the earth with a curse for the sin of man, but touching it with beneficent power, and breathing into its myriad forms his ideal of infinite and exhaustless beauty. When God studs the canopy of night with stars that outshine the brightest diamonds—when he gilds the glowing sunset, and piles up palaces of clouds—when he forms into perfect crystals the snow-flakes that perish before the eye can trace their symmetry—when he globes every drop of rain—when he paints the lily, the rose, and the little violet, that hides its modest head in the grass—when he gives to birds their rare and variegated plumage—when in ocean beds he paints the coral green and crimson—and on mountain tops and in tropic wilds, where no foot of man has trod, spreads beauty everywhere, to satisfy his ideal and the eyes of angels—shall we fear to love the beautiful, and to make ourselves appear beautiful, for fear of being worldly and irreligious? So far from this, let us fear to neglect the beautiful, lest we should be counted despisers of God's gifts! It is not true, in any just ethical and Christian sense, and we have no right to sing,

"How vain are all things here below,
How false and yet how fair;
Each pleasure hath its poison, too,
And every sweet a snare."

Such a hymn must sound dolorous enough in heaven, for it is an impeachment of the divine goodness.

Again, the type of piety that uses the world, accepts the natural instincts and affections as Divine. Man is the crowning glory of the original creation, pronounced good. His instincts and passions and affections are from God as much as his intelligence, his reason, his conscience, his soul. They are given, not to rule the man, but to serve him; and in their place as servants, they fulfill a divine appointment. The instinctive demand of the body for food, is as sacred as the soul's cry for knowledge, or its yearnings for God. And what a table is prepared for this lowest instinct of our nature! God's table is that of no stingy economist, or dyspeptic hydropathist. The fish of the sea, the birds of the air, and the animals of the land that are good for food, with all the varieties of nutritious plants, and roots, and grains, are upon this bill of fare. "The earth is the Lord's, and the fullness thereof." "Whatsoever is set before you, eat, asking no questions for conscience' sake." This was apostolic liberty in the house of a *Gentile unbeliever*, when the distinction between believer and unbeliever was more marked than now, from the novel character of Christianity. Is there not in the divine instinct for food, and the bounty of God's providence for its supply, a sufficient answer and rebuke to that modern dislike of the kitchen and culinary science, in which our mothers and grandmothers were proud to excel? I honor a woman who is proud of being a good housekeeper; and there is a closer relation between our food and our thoughts, our tables and our sermons, than most people are apt to think.

Again, man's natural affections are divine. The natural love of man for man—the natural affections of men and women—are sacred, when unperturbed; as sacred in sinner as in saint, in barbarian as in Christian. It is the fire of the great heart of the universe, glowing upon the little altar of our hearts. The natural affections of husbands and wives, of parents and children, of brothers and sisters, are holy and pleasing to God, for he has implanted them, and they are beyond the power of our choice;

they are spontaneous and gushing like a natural fountain. The social nature of man, sweeping out into society and binding him to his kind by the laws of sympathy and kindness, is as much an expression of the Divine will as his moral nature, sweeping out into the realm of truth and right, acquainting him with duty—obligation. People are to accept the benefits and blessings of social life as freely and joyously from God as they accept the hopes of religion. Life—its very inner principle is religious, the inspiration of God; and in the sublime faith of the Apostle, that beholds our bodies as the temples of the Holy Spirit, the false ideas and classifications of the sacred and the secular vanish, and we behold God where before we had blindly seen only ourselves!

3. The Christian limitation of conformity, "using the world, as not abusing it." The only limitation of our use of this world—of its beauty, its pleasures, its society, its music, its art—is the common statute of limitation, that would debar every man. There is nothing that a man may rightfully do, that a Christian may not rightfully do; nothing that a man may rightfully enjoy, that a Christian may not rightfully enjoy; and the right of doing and enjoying in both cases is limited only where *use* becomes *abuse*, from its kind or excess. Dr. Watts sung with the *understanding* as well as the *spirit*, when he said:

"The sorrows of the mind
Be banished from this place;
Religion never was designed
To make our pleasures less."

What malevolence would that be, which should create an eye for the beautiful, and interdict its use; that should create the affections, and deny us their natural objects; that should create the demand for food, and withhold the supply; that should kindle the thirst for knowledge in the soul, and shut it up in ignorance; that should light the hope of immortality in man, and then quench it forever in the river of Death? This would be infinite tantalization, not infinite goodness! God has made the world for man's great work-house—for his great play-house, too; and he who is of spiritual age will accept it as much for its joys as for its duties. One are to lighten the other. The beautiful in nature and in art will be loved, not to incite voluptuousness, but to excite gratitude and lift our souls to the Source of all Beauty. Mirthfulness, hilarity, glee, social abandon with pleasant companions, will be hailed as decoy angels, that steal upon us unawares and disperse the otherwise too dark and dreary cloud of our struggling life. Magnificence will be enjoyed without disdain; and Eloquence, born of the soul, inspired by genius, nature, art and learning, will lay its highest and holiest offering at the shrine of a religion that proclaims God the Father of all, and mankind his children!

A TEST FACT.

Some of your eastern philosophers, "L. R. S." among the number, assume that nothing is communicated from the Spirit-world but what was in the mind of the questioner so as to be read clairvoyantly by the medium, or by an associated Spirit in sympathy with the medium.

"L. R. S." has magnetized enough persons to tell whether one out of a thousand is sufficiently impressive to read *name*, *and dates* or not. I have tried it for years and never yet succeeded, and I have reason to believe that I have had as good success as most operators. One instance that now occurs to me is that of John J. Outley (once a subject of "L. R. S."), whom I can magnetize in a very few moments at any time. Being in favorable conditions, after getting him completely under control, I lent all the power of my whole soul to cause him to write but the one word, "Home." His hand came up slowly, grasped the pencil, and wrote: "You do all you can, and we will take him from you—Spirits." And that is about as near an impression of words as I believe any operator can get. Description of scenery, traveling, touch, taste, etc., can be, and often are, developed; but words are arbitrary signs, and cannot be impressed, without wasting any more *words* about it.

But an instance occurred here last month, during the stay of Charles H. Foster, the medium, in this city, that dissolves that theory, even if they could be so impressed. Drs. W. and A., two physicians of this city, and both skeptics, called and had a seance. The Spirit gave his name as Wm. Robinson Caldwell; said that he died in St. Louis, at the boarding-house of Mrs. Swayne on Elm-street, of the cholera, July 2, 1851, and that he was buried in the Wesleyan Cemetery name recorded on Smithers'—the undertaker's—books. Dr. W.'s wife owned a brother by that name, but did not know whether he was dead or alive. So the M. D.'s go to the undertaker's, find it recorded as dated, find the grave as directed, and find the dates all to correspond; find that a Mrs. Swayne did keep a boarding-house on Elm-street in 1851, but has moved away long since. Now, here was a clear case; no one knew anything about it, but the Spirit communicates facts which subsequent inquiry prove correct in every particular; and I may ask the same question that the Doctors asked me after telling me of it—viz.: If that is not a spiritual manifestation, what is it?

St. Louis.

A. MILTENBERGER.

A SPIRIT CLEARLY IDENTIFIED.

FRIEND PARTRIDGE: Having read with great pleasure and satisfaction, in your valuable paper, of numerous tests of the truth of Spirit communication, and having witnessed a number myself, I have thought it no more than fair that I should furnish my quota. If you consider the following worth publishing, it is at your disposal:

Not long since, I had a maiden lady visiting at my house, of some sixty or seventy years of age, who has been a member of the Presbyterian Church from her youth up, and of course in no wise prejudiced in favor of modern Spiritualism. I have in my family a girl who is a writing medium. Our lady visitor, after some little persuasion, concluded that she would venture to witness some of the phenomena. She accordingly prevailed on the medium to give her a sitting, and the first thing written was the name of a gentleman, the surname of which none present could read. The slate was handed her; she instantly read the name, and was very sensibly affected. It was then written when she first became acquainted with him, when and where he first took tea with her, and where they walked and talked together—all of which she informed me was true to the letter, and occurred more than forty years ago, and which was known only to herself. I afterwards learned from her that there was an engagement between her and the young man whose Spirit purported to be present, and that he died before the marriage was consummated, which accounts for her having nearly fainted when she saw the name.

I took from my pocket, unknown to the medium, a knife, and held it behind her, and asked my visitor's Spirit-friend to tell her what I held in my hand. The word "knife" was instantly written. I then took a watch-key and held it in the same manner, and asked a similar question, when the word "watch-winder" was written. I then took an orange, and held it in the same manner, and something was written which I could not read. My visitor requested me to let her take the slate, saying perhaps she could read it; and as soon as she saw what was written, she smiled, and said it was the botanical name of the orange. Neither the medium nor myself knew anything of botany, but she and her Spirit-friend did.

Now, if any of those learned American or French philosophers, who have so satisfactorily accounted (to themselves) for the rappings by the snapping of the ankle-joints, will explain to me how the above communications were made, by any known laws of science other than by Spirit influence, I will then give them other tests (if possible) still more difficult, and feel myself under great obligations, as I have no wish to deceive others, much less myself.

Yours, in search of the truth, W. P.
FAIRFIELD, N. Y.

CASE OF SPIRITUAL CLAIRVOYANCE.

PARIS, Ill., Aug. 12, 1859.

MR. PARTRIDGE—Dear Sir: If the following facts will be of use to you, you are welcome to them:

About the middle of November, 1858, I was called to treat a son of Mr. B—, aged about 14 years, with typhoid fever. The case was not of a grave character, and ran its course in about two weeks, when I pronounced him convalescent and ceased to visit him. A few days after, his father sent a messenger for me in haste. When I arrived, he informed me that his son had been sleeping for about three hours, soundly; when he awoke, he complained of his right leg being asleep as he called it. It was rubbed freely and all the usual domestic means were used, but without relief. I directed a warm bath for the foot and leg, stimulating embrocations, &c. In fact, all the most active measures at hand were used, which only partially restored the circulation. The foot and leg to the knee continued very cold and painful for three days. On the morning of the fourth I called and found with horror, that the foot and leg about half-way to the knee was perfectly black and cold. I soon satisfied myself that it was a case of *Senile Gangrene*, a case that very seldom occurs—in fact not one physician in a thousand has ever seen it—and one of those diseases that almost invariably prove fatal. I stood transfixed with horror for some minutes, when I suddenly came to the conclusion, to test this matter thoroughly, by visiting Mrs. S. at the city of Terre Haute, who was recommended to me as a very reliable Spirit-medium. I told no one, but cut a lock from my patient's head, and took the next train.

I called on the medium at her house; found her a very modest, unassuming lady. I kept all a secret; told her I wished her to examine a case for me, but did not mention the sex, age, nor disease. She placed the lock of hair to her forehead for a short time, told me the patient was a boy about fourteen years old, had been sick, was then quite debilitated—nothing the matter internally but some worms. She then commenced an examination externally; in a short time she threw up her hands in great astonishment, saying the boy's right leg and foot were perfectly black; that she had never before seen or heard of such a horrible case. She then described the case as minutely as any physician could have done at the bedside. Suddenly she remarked that the patient was then suffering a very severe paroxysm of pain. I noticed my watch, and noted the time. On the next day the father of the boy told me that, at that exact time, his boy was unusually distressed.

The medium told me, whatever I did, I must not amputate, as that would prove fatal immediately. I did not, but let the line of demarcation form, which it did in about three weeks, half-way between the foot and knee-joint, and after the muscles had sloughed to the bones, I amputated the leg by merely sawing the bones off below the sound part, and the boy finally recovered and is now well.

This to me was proof positive. The medium had never heard of the case—could not, indeed, for I took the first train to the city, after I discovered the difficulty. She described it as faithfully as I could have done with the patient before me, and I think more accurately—also told me what I did not then know with regard the great sufferings of the boy, which I found to be true next day. It could not have been guess-work, for not one out of the profession in ten thousand, perhaps, has ever heard of *Senile Gangrene*. Again she could not have read of it, for she is not an educated lady. If this, indeed, is electricity or mesmerism, I confess I do not understand it; neither can I understand how M. Jobert's shin-bone theory could account for it. The medium professed to be influenced by the Spirit of Dr. Rush. This is a ray of light in Egypt.

J. CURL, M. D.

EMMA HARDINGE IN NEW BRIGHTON, PA.

CHARLES PARTRIDGE, Esq.:—Miss Emma Hardinge, the celebrated trance-speaking medium, lectured in this place before an intelligent and appreciative audience, on the 31st of August and 1st of September, inst. Her first subject was: "What is Spiritualism?" The second evening from the theme: "The Religion of Spiritualism."

It may be said to be the first fair hearing we have had in New Brighton. I thought I could realize, while listening to her, what the feeling was that prompted the expressions of old: "he spake as never man spake," and "as one having authority." Her burning, coruscating eloquence, carried all before it, like the resistless sway of a tempest. Ever and anon she made it rain tears, as she entranced the feelings and transfixed the hearts of her hearers with the sublime truths of the new Gospel. The whole current of popular feeling here has been completely revolutionized by this most wonderful woman.

Much-abused Spiritualism was triumphantly vindicated, and its golden cross reared upon the mountain tops, as an ensign to the nations. With such evangelists as Miss Emma Hardinge, an overturning of the world, for him whose right it is to reign, it seems to me, must be speedily accomplished. Long may she be spared to be the instrument of God and the angels, in the accomplishment of their latest and greatest work, the introduction of a newer and higher dispensation, better suited to the more advanced minds of this nineteenth century.

Yours, for truth and progress, CHARLES H. HIGBY.
NEW BRIGHTON, PA., Sept. 5, 1859.

Ohio Yearly Meeting of the Friends of Human Progress.

The Ohio yearly meeting of the Friends of Human Progress, will hold its next meeting at Fairmount, four miles south of Alliance, Ohio, commencing October 1st, and to continue probably for three days.

Without regard to creeds, confessions of faith, sects. Orthodoxy or Infidelity, caste, sex, color or condition, enemies as well as friends of Religious, Moral and Intellectual Progress, are invited to meet and co-operate together for the welfare and development of mankind. Several speakers have already expressed their intention to be present.

FAIRMOUNT, 1859.

RACHEL WHINERY, } Clerks.
ISAAC TRESCOTT, }

THE AURORA IN OHIO.

HARRISVILLE, HARRISON Co., OHIO, Aug. 6, 1859.

ESTEEMED FRIEND: I feel like trying to give thyself and readers some account of the grand phenomenon of the 28th August, on Sabbath night. I say try, for if myself and pen had been bathed in that liquid fire, I should still be unequal to the task.

Early in the evening a light appeared in the East, of a rosy hue, and a corresponding one in the West. As I sat wondering why it should be so light, (as there was no moon,) a coruscation streamed up from the East, resembling the tail of a comet, and passed swiftly to the West. Then the light spread swiftly northward, till it joined the light in the West, lighting up the whole heavens like a grand amphitheatre. We recognized it as a grand display of the aurora borealis. It was dark at the horizon, and out of the darkness came the light, and out of the light bright and red streaks, that reached in places nearly to the zenith. It was rather too cold to be pleasant, and we went to bed, thinking that the lights would soon fade away. Putting down the curtain near the bed, to keep out the light, which was as great as that of a full moon, I am ashamed to say I went to sleep in the midst of the splendor.

In about two hours I was waked by a pleasant dream. I saw by the shadows in the room that the light had increased; I arose, went to the window, and exclaimed, "The sky is on fire! Get up!" and eight of us feasted on the glorious view for nearly three hours. I hope some kind angel awoke every lover of the sublime and beautiful, wherever the scene was within the range of vision, for it can not be described.

Had we believed, as Young did, in the last day and the destruction of elements, we should have thought the time had come—"at midnight!"

"Our God in grandeur, and our world on fire."

If the world was not on fire, the heavens appeared to be. Flames of apparent fire, tinged with red and blue, streamed through the sky, the flames pointing to the central heaven, till they all met in the vertex. There they mingled till the zenith became a crimson red; then streams of white ran swiftly through it. Then shifting, the flames descended to the West in the shape of a great fan, the handle in the center or vertex. ("Whose fan is in his hand.")

Was such the fire which Moses saw in the bush, burning and consuming not? And was such the pillar of fire that was seen in the wilderness? Bathed in its light, the earth seemed like holy ground. We watched the grand panorama till nearly three o'clock, (I was the last to retire,) still the red flames were burning across the Pleiades and the bosom of Orion, representing God's love and God's power.

I hear that one of the neighbors saw a grand circle in the sky near morning. The telegraph wires were unmanageable here, they say. We sent and awoke the nearest neighbors, and many others saw it. Looking over the house, it appeared to be on fire, the reflection was so great. On the first and second of September, a somewhat similar phenomenon was seen, the earth appearing red from the reflection.

JEMIMA M. WEBSTER.

LETTER FROM G. B. STEBBINS.

ANN ARBOR, MICH., Aug. 27, 1859.

CHAS. PARTRIDGE: My friend, some months since you asked me to write you occasionally. I have not done so of late, for your columns are well filled, and I am not traveling, and have therefore no moving incidents to relate. Since last February I have been in this pleasant town, or city, only going out in the week over a circuit of a hundred miles or so, and on each Sunday returning here to our weekly gathering of good people, who like to enjoy the luxury of doing their own thinking—a luxury, by the way, quite alarmingly common in these regions. To help on the spread of that growing habit, and thus gain the truth which shall make us all free, it is proposed to hold a meeting of "Friends of Progress" in this place soon, of which I send you notice for insertion in its fit place. J. M. Peebles, H. C. Wright, Mr. Greeleaf of Illinois, and Mr. C. M. Stowe—both excellent trance speakers—have engaged to be present, and we are in correspondence with S. J. Finney, T. W. Higginson, and others.

We hope and expect a good time, and shall seek so to arrange matters that enjoyment, profit, and spiritual growth may be gained. Truly your friend, G. B. STEBBINS.

BORN INTO THE SPIRIT-WORLD.

When one whose life has prepared his soul for the change lays aside the body and the corruptions of earth, and passes from the gaze of worldly eyes into the Spirit-world, it is proper for those who have known and loved such an one to lay some tribute of respect upon the altar of their affections, and show the world how calmly and serenely life may join eternity. Therefore do I now speak of the last moments of DWIGHT KELLOGG, who passed into the other life on the morning of the 19th ultimo, aged 61.

Mr. Kellogg was born in Marcellus, in this State, and soon after his parents removed to a place now called Kelloggsville, in Cayuga county. While yet a young man, Mr. Kellogg removed with his family to Ann Arbor, Michigan, where he passed fifteen years of his life. But not meeting with that success which gives to many an abundance of worldly goods, and having been compelled to see the Spirit of his companion and wife leave earth for a heavenly home, he subsequently removed to the city of New York, where he was engaged in business until prostrated by his last sickness, when he went to the home of his brother, John Q. Kellogg, Esq., at Yonkers, on the Hudson, and there, surrounded by two of his children and many of his brothers and sisters, he was tenderly cared for, until his Spirit passed beyond their care into the presence and embrace of the loving ones awaiting it.

Always willing to receive any new truth, Mr. Kellogg was among the first to investigate the truth of Spiritualism, and having become convinced that it was a truth, he embraced it as such, and continued firm in the belief until the last. In a conversation he had with a sister only a few days before his release, he spoke of his faith, said it was as strong as ever, that he knew for him to die was gain, and that his only fear was that he should get well—that being so near home it was hard to think he could not go; that when he had passed over into the other life, he should often return and join the circles of his earthly friends, and whenever he could, would talk to them as in other days.

Thus do we see how a Christian can die. Let the world give thanks that a truth has been given them which thus smoothes the path to Heaven, and gives courage to the children of earth in that hour which has been so long held up as one of dread and terror. May we all so live that when our time shall come, we may thankfully and willingly place our feet upon that path, confident that it will lead us into a better and purer life.

September, 1859.

PASSED to the higher life, in Cambridge, August 29, Brother JONAS SAFFORD, aged 62 years. He has long been a consistent believer in Spiritualism, having been an investigator of the subject ever since the first appearance of the Rochester rappings. He has not spared time nor expense to get light and impart the same to others. He has endeared himself to a large circle of friends by his honest, upright life. He held that to be a Christian he must be Christ-like; to be a Spiritualist he must be spiritually-minded. It was through his instrumentality that I visited his town last fall, where I have given some twenty lectures. His death was caused by his falling into a well that he was at work at near his home. When brought to the top, he told his friends that he could not live. He was so badly crushed that he said but little, and after suffering for about two hours, he became quiet, and gently fell asleep to wake in the Spirit-life. His loss will be deeply felt.

Mrs. A. P. THOMPSON, South Troy, Vt.

Michigan Yearly Meeting of Friends of Progress,

At Ann Arbor, Friday, Saturday, and Sunday, September 23, 24, and 25, commencing at 10 o'clock, A. M. Not a meeting of a sect, bound by arbitrary authority, and therefore shrinking from freedom of thought and speech, but an assembling of men and women

"Who seek for truth wherever found,
On Heathen or on Christian ground."

and, to gain it, welcome the frank and earnest utterance of the matured thoughts and convictions of any who may be present on the great questions of Reform. Religious Freedom, Spiritual Life, and Social Order, which are moving the world more than ever before. Let many meet, from far and near, for three days, of candid thought and well-ordered free speech, that we may know better how to aid the rule of Wisdom, Justice, and Love; how to gain that health of spirit and body so needed for the advent of "Peace on earth, and good will among men." Able speakers will be present, and it is confidently expected the occasion will be one of interest and importance. Come! Orthodox and Heterodox. Spiritualists and Materialists. Strangers wishing homes, will call on the Committee below named: Washington Weeks, Robert Glazier, Dr. Kellogg, A. Widenmann, T. Tulsipher, J. Sprague.

Rev. J. Baker, Spiritual Lecturer, may be addressed at Cooksville, Wis., by those desiring his services.

Mrs. A. P. Thompson will speak in and around Troy, in the State of Vermont. Those who may wish her services, will please address South Troy, Vt., till further notice.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) may be addressed, Bridgeport, Conn., box 422, during September.

WEEKLY ITEMS AND GLEANINGS.

MELANCHOLY SUICIDE.—Mr. Alfred Freeman, proprietor of the International Hotel and Taylor's Saloon, on the corner of Broadway and Franklin-street, in this city, had for some days been suffering severely from the effects of a slow fever, accompanied by excruciating pains in the head. He was considered in a dangerous situation, but expressed a belief that he would not recover. On Thursday of last week, he requested his sister-in-law, who was attending him, to leave the room for a few moments. She did so, and during her absence he arose from the bed and cut his throat with a razor, and he was soon afterward found dead. No motive can be conceived for the rash act, and it was probably the result of a slight aberration of mind.

THE REV. S. D. STORRS, of Quindaro, Kansas, in a letter to the American Home Missionary Society, says: "Kansas is to-day suffering a hundred times more from intemperance than from all the political oppression to which she has been subjected."

LIBERAL DONATION.—The Treasurer of the New York State Colonization Society acknowledges the receipt of twenty-five thousand dollars, being a donation from a friend, toward a college endowment in Africa.

A SALT LAKE correspondent of the San Francisco Bulletin says:—"Judge Cradlebaugh is about going to Carson Valley to remain. He tells me that he could take several wagon-loads of the extra wives of the Mormons, of the youngest class, who have asked him to take them off, and it would delight his kind heart to do so. He would give them the transportation himself, but he does not know what to do with them."

THE KEOKUK (Iowa) Gate City, of the 26th ult., says that ex-Judge Watson, of Charlton county, has been indicted for robbing the county safe of \$5000, about a year since, when he was acting as County Judge.

THE ENGLISH correspondent of the Southern Advocate says:—"Strange as it may appear, your American Barnum has made Mr. Punshon a serious offer of £2,000 a year to accompany him to America, and give lectures under Barnum's direction and supervision. No one but Barnum would have the impudence to have made an approach to Mr. Punshon of such an unhallowed kind. Mr. Punshon's reply consisted simply in writing Acts 13:10, and sending it to Mr. Barnum: 'O, full of subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'"

APOSTASY OF THE PRINCE OF WALES.—ALMOST.—The heir-apparent of the British throne has been doing a thing which excites the alarm and disgust of our High Church neighbors—while pursuing his studies for a time in Edinburgh, he has been attending public worship in a Presbyterian church. The English correspondent of the Churchman thus refers to this lamentable apostasy:—"The Prince of Wales, who is at present sojourning at Holyrood Palace, has, as was only to be expected, been following the example of his royal mother, Queen Victoria, in attending the Presbyterian kirks in Edinburgh. It is sad, indeed, to think that such inconsistent disregard to the distinctive features of Episcopacy and Presbyterianism are to be thus perpetrated in our Royal family."

Paul Morphy has been playing, within a few days, several games of chess at the rooms of the New York Chess Club, in the University, with Mr. A. B. Meek, a leading player of the South, giving him the odds of a knight; also with W. D. A. Fuller of this city, giving him the odds of a castle. Mr. Morphy won every game.

The Portland people are making great preparations to receive the Great Eastern. She is advertised to sail on the 15th inst.

The Rev. Dr. Hawks of this city has declined the Professorship of History recently tendered him by the Trustees of the University of North Carolina.

A letter of Mr. Perkins, containing an account of the Perugia affair, which was published in *Galvani's Messenger*, denying some of the false statements of first-named journal, has been clandestinely printed and widely circulated at Rome.

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesday, September 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October, Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Philadelphia, Pa., the 3d and 4th Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October; at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hager during November; Mr. J. M. Pebbles during December.

THE WATER CURE AND HYDROPATHIC INSTITUTE is located one door from St. John's Park, at 13 and 15 Light-street, New York. R. T. TRALL, M. D., and D. A. GORTON, M. D., physicians of the establishment.

The Eminent Test and Spirit Healing Medicine.

Mrs. Sarah R. Graham, who has lately been employed at Munson's Rooms, will be happy to receive her friends at her residence, 47 Bond street, during any hour, day or evening.

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Navy 2½ @	Oak, all weights 38 @ 40
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Amer. gray and white. 30 @ 50	Hemlock, heavy 21 @ 23
Candles —Duty: 15 ¢ ct. ad val.	Hemlock, damaged 19 @ 21
Sperm, 15 ¢ lb. 40 @ 41	Hemlock, prime do. 13 @ 14½
Do. pt. Kingstands. 50 @ 51	Lime —Duty: 10 ¢ ct. ad val.
Do. do. J'd and M'y 50 @	Rockland, common — @ 70
Adamantine, City 18 @ 20	Lump — @ 1 15
Adamantine, Star 17 @ 18	Molasses —Duty: 24 ¢ ct. ad val.
Cocoa —Duty: 4 ¢ ct. ad val.	New Orleans, 15 gal. 35 @ 42
Marac'o in bd. 15 ¢ lb. — @ 31	Porto Rico 27 @ 35
Guayaquil in bd. 13 @ 13½	Cuba, Muscovia 22 @ 28
Para, in bond. 10 @	Trinidad, Cuba. 30 @ 31
St. Domingo, in bond. 7½ @ 8	Card., etc., sweet. 31 @ 22
Coffee —Duty: 15 ¢ ct. ad val.	Nails —Duty: 24 ¢ ct. ad val.
Java, white, 15 ¢ lb. 15 @ 16	Cut, 4d and 6d 15 ¢ lb. 3½ @ 3¾
Bahia 10½ @ 12	Wrought, American 7 @ 7½
Brazil 10½ @ 11½	Oils —Duty: Palm, 4; Olive, 24; Linseed,
Laguayra 12 @ 12½	Sperm (foreign fisheries, and Whale,
Maracaibo. 11½ @ 12	or other Fish, (foreign,) 15 ¢ ct. ad val.
St. Domingo, cash. 11 @ 11½	Florence, 30 ¢ ct. — @
Flax —Duty: 15 ¢ ct. ad val.	Olive, 12b. b. and bx. 3 70 @ 4 15
American, 15 ¢ lb. 8 @ 9½	Olive, in c. 15 gal. 1 — @ 1 05
Fruit —Duty: not d'd, 30. Dry F., 8 ¢	Palm, 15 ¢ lb. 9½ @ 9¾
ct. ad val.	Linseed, com. 15 gal. 59 @ 60
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Do. Extra 5 — @ 6 —	Eleph. refined, bleached 76 @ 78
Do. Roundhoop — @	Lard Oil, S. and W. 80 @ 87½
Do. Superfine 4 50 @ 4 75	Provisions —Duty: Cheese, 24 ¢ all
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Ill. & St. Louis sup. & fan 5 25 @ 5 50	Pork, mess, 15 bbl. 14 90 @ 15 95
Do. Extra 6 — @ 7 —	Do. prime 10 25 @ 10 50
Mich. Wis. & Iowa extra 5 00 @ 5 50	Do. prime mess. — @ —
South. Baltimore, super 5 30 @ 5 50	Beef, prime mess, (ice) 18 00 @ 22 00
Do. Extra 5 75 @ 6 50	Do. mess west'n rep'd. 8 00 @ 11 50
Georgetown & Alex. sup 5 30 @ 5 75	Do. extra repacked 12 00 @ 13 50
Do. Extra 6 25 @ 7 —	Do. country 7 00 @ 8 25
Petersburg & Rich. sup. 5 30 @ 6 —	Do. prime 5 00 @ 6 00
Do. Extra 6 30 @ 7 —	Beef flams 15 00 @ 17 50
Tenn. & Georgia, sup. 5 25 @ 5 75	Cut Meats, Hams s't & p'le 8½ @ 8¾
Do. Extra 6 00 @ 7 —	Do. Shoulders 7½ @ 7¾
Grain —Duty: 15 ¢ ct. ad val.	Do. Sides, dry s't & d'c's 8½ @ 8¾
WHEAT—O. Ind. & Ill. w. 1 25 @ 1 40	Eng. Bacon, sh't mid. bxs. 10 @ 10½
Do. winter red. 1 18 @ 1 25	Do. Long 9½ @ 10
Do. spring. 1 — @ 1 05	Do. Cumberland 8½ @ 9
Milwaukee club 1 05 @ 1 15	Bacon Sides, W'n s'd cas 9½ @ 9¾
Michigan, white 1 30 @ 1 40	Lard, prime, bbls & tcs. 11 @ 11½
Do. Red 1 15 @ 1 20	Do. kegs 12 @ 12½
Tenn. and Kent. white. 1 35 @ 1 50	No. 1, in bbls. & tcs. 10½ @ 10¾
Do. Red 1 25 @ 1 35	Do. Grease 8 @ 9
Canada, white 1 27 @ 1 35	Tallow 10½ @ 10¾
Do. club 1 05 @ 1 15	Lard Oil 90 @ 1 00
Southern, white 1 25 @ 1 40	Rice —Duty: 15 ¢ ct. ad val.
Do. Red 1 20 @ 1 25	Ord. to fr. 15 ¢ cwt. 3 00 @ 3 25
Corn—Western mixed. 80 @ 82	Good to Prime 3 75 @ 4 30
Del. & Jer. yel. 82 @ 85	Salt —Duty: 15 ¢ ct. ad val.
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Do. yellow. 82 @ 85	St. Martin's — @ —
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Barley 70 @ 75	Do. do. Ashton's 1 35 @ —
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N. R. in bails, 100 lb. 60 @ 75	Clover, 15 ¢ lb. 8½ @ 9½
Hemp —	Timothy, 15 ¢ lb. 15 @ 16 50
Russia, cl. 15 ¢ tun. 200 00 @ 215 00	Flax, American, rough. 1 40 @ —
Do. outshot. 180 — @ —	Sugars —Duty: 24 ¢ ct.
Manilla, 15 ¢ lb. 6½ @ 6¾	St. Croix, 15 ¢ lb. — @ —
Sisal 5½ @ 6	New Orleans 5½ @ 7
Italian, 15 ¢ tun. 200 00 @ —	Cuba, Muscovia 6 @ 8
Jute 80 00 @ 85 00	Porto Rico 5½ @ 7½
American dew-r 140 00 @ 150 00	Havana, White 8½ @ 9
Do. do. Dressed. 190 00 @ 210 00	Havana, B. and Y. 5½ @ 8½
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ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.

ALBANY, August 31, 1859.

TO the SHERIFF of the COUNTY of NEW YORK:—Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpool;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the County of New York.

COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slosson and James Mouchie;
One Judge of the Court of Common Pleas, in the place of Charles P. Daly;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Conveyors is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SEC. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SEC. 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.

Dated New York, August 31, 1859. JOHN KELLY, Sheriff.

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JOHN SCOTT, Proprietor.

JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what is justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—s, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

DR. SCOTT:—WILKES BAKES, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it here in this section.

Send it by Hope's Express as you did before.

My best respects,

ISAAC G. AY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

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COONIANA, OR COUGH REMEDY.

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A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

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